Liturgies K

THE

BOOK

OF

COMMON PRAYER,

And Administration of the

SACRAMENTS,

AND

Other Rites and Ceremonies of the Church.

According to the Use of the

CHURCH of ENGLAND;

Together with the

PSALTER or PSALMS OF DAVID,

Pointed as they are to be sung or said in CHURCHES.

LONDON,

Printed by the Assigns of *John Bill* and *Christopher Barker*, Printers to the Kings most Excellent Majesty. 1676.

Cum Privilegio.

Sold by Richard Clark and Thomas Guy. F.H. Van Hove sculp.

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An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZ.

WHere at the death of our late Sovereign Lord King *Edward* the ſixth, there remained one Uniform order of Common Service, and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of *England*, which was ſet forth in one Book, Intituled, *The Book of Common Prayer, and Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and ſixth years of our ſaid late Sovereign Lord King *Edward* the ſixth, Intituled, *An Act for the Uniformity of Common Prayer, and Adminiſtration of the Sacraments*; The which was repealed and taken away by Act of Parliament, in the firſt year of the Reign of our late Sovereign Lady Queen *Mary*, to the great deccay of the due honour of God, and diſcomfort to the Profeſſors of the truth of Chriſts Religion:

Be it therefore Enacted by the Authority of this preſent Parliament, That the ſaid Statute of Repeal, and every thing therein contained, onely concerning the ſaid Book, and the Service, Adminiſtration of Sacraments, Rites, and Ceremonies contained or appointed in or by the ſaid Book, ſhall be void and of none effect, from and after the Feaſt of the Nativity of Saint *John Baptiſt* next coming; and that the ſaid Book, with the order of Service, and of the Adminiſtration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, ſhall ſtand, and be, from, and after the ſaid Feaſt of the Nativity of Saint *John Baptiſt*, in full force and effect, according to the tenour and effect of this Statute; Any thing in the foreſaid Statute of Repeal to the contrary notwithſtanding.

And further be it Enacted by the Queens Highneſs, with the aſſent of the Lords and Commons in this preſent Parliament aſſembled, and by Authority of the ſame, That all, and ſingular Miniſters in any Cathedral, or Pariſh-Church, or other place within this Realm of *England*, *Wales*, and the Marches of the ſame, or other the Queens Dominions, ſhall from and after the Feaſt of the Nativity of Saint *John Baptiſt* next coming, be bounden to ſay and uſe the Mattens, Evenſong, Celebration of the Lords Supper, and Adminiſtration of each of the Sacraments, and all their Common and open Prayer, in ſuch order and form as is mentioned in the ſaid Book, ſo Authorized by Parliament in the ſaid fifth and ſixth year of the Reign of King *Edward* the ſixth; with one alteration or addition of certain Leſſons to be uſed on every Sunday in the year, and the form of the Litany, altered, and corrected, and two ſentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwiſe: and, That if any manner of Parſon, Vicar, or other whatſoever Miniſter, that ought or ſhould ſing, or ſay Common Prayer mentioned in the ſaid Book, or Miniſter the Sacraments, from, and after the Feaſt of the Nativity of Saint *John Baptiſt* next coming, refuſe to uſe the ſaid Common Prayers, or to miniſter the Sacraments in ſuch Cathedral, or Pariſh-Church, or other places, as he ſhould uſe to Miniſter the ſame, in ſuch order and form, as they be mentioned, and ſet forth in the ſaid Book, or ſhall wilfully, or obſtinately, ſtanding in the ſame, uſe any other Rite, Ceremony, Order, Form, or manner of Celebrating of the Lords Supper openly, or privily, or Mattens, Evenſong, Adminiſtration of the Sacraments, or other

open Prayers, then is mentioned, and ſet forth in the ſaid Book [*Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels or Oratories, commonly called the Service of the Church*] or ſhall Preach, declare, or ſpeak any thing in the derogation, or depraving of the ſaid Book, or any thing therein contained, or of any part thereof, and ſhall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confeſſion, or by the notorious evidence of the fact; he ſhall loſe and forfeit to the Queens Highneſs, Her Heirs and Succeſſours, for his firſt offence, the profit of all his Spiritual Beneſices, or Promotions, coming, or ariſing in one whole year next after this conviction: And alſo that the perſon ſo convicted ſhall for the ſame offence ſuffer impriſonment by the ſpace of ſix moneths, without Bail or Mainprize; And if any ſuch perſon once convict of any offence concerning the Premiſſes, ſhall after his firſt conviction, eſtſoons offend, and be thereof in form aforeſaid lawfully convict; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment by the ſpace of one whole year, and alſo ſhall therefore be deprived *ipſo facto* of all his Spiritual Promotions; and, That it ſhall be lawfull to all Patrons, or Donors of all and ſingular the ſame Spirituall Promotions, or of any of them, to preſent, or collate to the ſame as though the perſon and perſons ſo offending were dead: and, That if any ſuch perſon or perſons, after he ſhall be twice convicted in form aforeſaid, ſhall offend againſt any of the premiſſes the third time, and ſhall be thereof, in form aforeſaid, lawfully convicted; That then the perſon ſo offending, and convicted the third time, ſhall be deprived *ipſo facto* of all his Spiritual Promotions, and alſo ſhall ſuffer impriſonment during his life: And if the perſon that ſhall offend, and be convict in form aforeſaid, concerning any of the premiſſes, ſhall not be Beneficed, nor have any Spiritual Promotion; That then the ſame perſon ſo offending, and convict, ſhall for the firſt offence, ſuffer impriſonment during one whole year next after his ſaid conviction, without Bail or Mainprize: And if any ſuch perſon not having any Spiritual Promotion, after his firſt conviction, ſhall eſtſoons offend in any thing concerning the premiſſes, and ſhall in form aforeſaid be thereof lawfully convicted; That then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is Ordained, and Enacted by the Authority aforeſaid, That if any perſon or perſons whatſoever, after the ſaid Feaſt of the Nativity of St. *John Baptiſt* next coming, ſhall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or ſpeak any thing in the derogation, depraving, or deſpiſing of the ſame Book, or of any thing therein contained, or any part thereof; or ſhall by open fact, deed, or by open threatnings compel, or cauſe, or otherwiſe procure or maintain any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or in Chappel, or in any other place, to ſing, or ſay any Common or open Prayer, or to Miniſter any Sacrament otherwiſe, or in any other manner and form, then is mentioned in the ſaid Book; or by any of the ſaid means ſhall unlawfully interrupt, or let any Parſon, Vicar, or other Miniſter in any Cathedral, or Pariſh-Church, or Chappel, or any other place to ſing or ſay Common and open Prayer, or to Miniſter the Sacraments, or any of them, in ſuch manner and form, as is mentioned in the ſaid Book; that then every ſuch perſon, being thereof lawfully convicted in form aboveſaid, ſhall forfeit to the Queen our Sovereign Lady, Her Heirs and Succeſſors, for the firſt offence an hundred marks: And if any perſon or perſons, being once convict of any ſuch offence, eſtſoons offend again any of the laſt recited offences, and ſhall in form aforeſaid be thereof lawfully convict; That then the ſame perſon, ſo offending and convict, ſhall for the ſecond offence forfeit to the Queen our Sovereign Lady, Her Heirs and Succeſſors, four hundred Marks: And if any perſon, after he is form aforeſaid

ſaid ſhall have been twice convict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and be thereof in form aboveſaid lawfully convict; That then every perſon ſo offending and convict, ſhall for his third offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and ſhall ſuffer impriſonment during his life: And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be convict in form aforeſaid, do not pay the Sum to be paid by vertue of his conviction, in ſuch manner and form as the ſame ought to be paid, within Six weeks next after his conviction; That then every perſon ſo convict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſaid Sum, ſuffer impriſonment by the ſpace of ſix moneths without Bail or Mainpriſe: And if any perſon or perſons, that for his ſecond offence concerning the premiſſes ſhall be convict in form aforeſaid, do not pay the ſaid Sum to be paid by vertue of his conviction and this eſtatute, in ſuch manner and form as the ſame ought to be payed, within ſix weeks next after his ſaid ſecond conviction; That then every perſon ſo convicted, and not ſo paying the ſame, ſhall for the ſame ſecond offence in the ſtead of the ſaid Sum, ſuffer impriſonment during twelve moneths without Bail or Mainpriſe: And that from and after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, all and every perſon and perſons, inhabiting within this Realm, or any other the Queens Majeſties Dominions, ſhall diligently, and faithfully, having no lawful nor reaſonable excuſe to be abſent, endeavour themſelves to reſort to their Pariſh-Church, or Chappel accuſtomed, or upon reaſonable let thereof, to ſome uſual place, where Common Prayer, and ſuch ſervice of God ſhall be uſed in ſuch time of let, upon every Sunday, and other days ordained and uſed to be kept as holy days, and then, and there to abide orderly and ſoberly, during the time of the Common-Prayer, Preachings, or other Service of God there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the Church; and alſo upon pain, that every perſon ſo offending ſhall forfeit for every ſuch offence twelve pence, to be levied by the Church-wardens of the Pariſh where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands and tenements of ſuch offender, by way of diſtreſs.

And for due execution hereof, the Queens moſt excellent Majeſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, do in Gods name earneſtly require, and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their Dioceſes and Charges, as they will anſwer before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholeſom Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſtical Juriſdiction, as well in places exempt, as not exempt, within their Dioceſes, ſhall have full power and Authority by this Act to reform, correct, and puniſh by cenſures of the Church, all, and ſingular perſons, which ſhall offend within any of their Juriſdictions, or Dioceſes, after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, againſt this Act and Statute; any other Law, Statute, Priviledge, Liberty, or Proviſion heretofore made, had, or ſuffered to the contrary notwithſtanding.

And it is ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtices of Aſſize, ſhall have full power and Authority in every of their open and general Seſſions to enquire, hear and determine all and all manner of offences, that ſhall be committed or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make proceſs for the execution of the ſame, as

they may do againſt any perſon being indicted before them of treſpaſs, or lawfully convicted thereof.

Provided always, and be it enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop ſhall and may at all time and times at his liberty and pleaſure, joyn and aſſociate himſelf by vertue of this Act to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſiſe, at every of the ſaid open and general Seſſions, to be holden in any place within his Dioceſs, for and to the inquiry, hearing and determining of the offences aforeſaid.

Provided alſo, and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Service ſhall at the coſts and charges of the Pariſhioners of every Pariſh, and Cathedral Church, be attained, and gotten before the ſaid Feaſt of the Nativity of S. *John Baptiſt* next following; and that all ſuch Pariſhes and Cathedral Churches, or other places, where the ſaid Books ſhall be attained and gotten before the ſaid Feaſt of the Nativity of S. *John Baptiſt*, ſhall within three weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in ure according to this Act.

And be it further enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted of, or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unleſs he or they ſo offending be thereof indicted at the next general Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence above mentioned, ſhall be tried by their Peers.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and ſingular Cities, Burroughs, and Towns-corporate within this Realm, *Wales*, and the Marches of the ſame, to the which Juſtices of Aſſiſe do not commonly repair, ſhall have full pour and Authority by vertue of this Act, to enquire, hear, and determine the offences aboveſaid, and every of them, yearly within fifteen days after the Feaſts of *Eaſter*, and Saint *Michael* the Archangel, in like manner and form, as Juſtices of Aſſiſe, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops, and Biſhops, and every of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, having, any peculiar Eccleſiaſtical juriſdiction, ſhall have full power and Authority by vertue of this Act, as well to enquire in their Viſitation, Synods, and elſewhere within their juriſdiction, at any other time, and place, to take accuſations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their juriſdictions and Authority, as to puniſh the ſame, by admonition, excommunication, ſequeſtration, or deprivation, and other cenſures, and proceſs, in like form, as heretofore hath been uſed in like caſes by the Queens Eccleſiaſtical Laws.

Provided always, and be it Enacted, That whatſoever perſon offending in the premiſſes, ſhall for the offence firſt receive puniſhment of the Ordinary, having a teſtimonial thereof under the ſaid Ordinaries ſeal, ſhall not for the ſame offence eftſoons be convicted before the Juſtices; and likewiſe receiving for the ſaid offence puniſhment firſt by the Juſtices, he ſhall not for the ſame offence eftſoons receive puniſhment of the Ordinary: Any thing contained in this Act to the contrary notwithſtanding.

Provided always, and be it Enacted, That ſuch Ornaments of the Church and of the Miniſters thereof, ſhall be retained and be in uſe, as were in this Church of *England* by the Authority of Parliament in the ſecond

cond year of the Reign of King *Edward* the Sixth, until other order ſhall be therein taken by the Authority of the Queens Majeſty, with the Advice of Her Commiſſioners, appointed and Authorized under the Great Seal of *England* for Cauſes Eccleſiaſtical, or of the Metropolitan of this Realm: And alſo, That if there ſhall happen any contempt or irreverence to be uſed in the Ceremonies, or Rites of the Church by the miſuſing of the Orders appointed in this Book; the Queens Majeſty may by the like advice of the ſaid Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Ceremonies or Rites, as may be moſt for the advancement of Gods glory, the edifying of his Church, and the due reverence of Chriſts holy Myſteries and Sacraments,

And be it further Enacted by the Authority aforeſaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Adminiſtration of Sacraments, or Common Prayer is limited, eſtabliſhed, or ſet forth to be uſed within this Realm, or any other the Queens Dominions, or Countreys, ſhall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Adminiſtration of Sacraments, and other Rites and Ceremonies: And for eſtabliſhing the Form of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons in the Church of England.

XIV. CAROL. II.

WHereas in the firſt year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of God, and uſage of the Primitive Church) compiled by the Reverend Biſhops and Clergy, ſet forth in one Book, Entituled, *The book of Common Prayer, And Adminiſtration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be uſed by Act of Parliament, holden in the ſaid Firſt year of the ſaid late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Adminiſtration of the Sacraments*, very comfortable to all good people, deſirous to live in Chriſtian converſation, and moſt profitable to the eſtate of this Realm, upon the which the Mercy, Favour, and Bleſſing of Almighty God, is in no wiſe ſo readily and plentifully poured, as by Common Prayers, due uſing of the Sacraments, and often preaching of the Goſpel, with devotion of the hearers: And yet this notwithſtanding, a great number of people in divers parts of this Realm, following their own ſenſuality, and living without knowledge and due fear of God, do wilfully and Schiſmatically abſtain, and refuſe to come to their Pariſh-Churches, and other publick places, where Common Prayer, Adminiſtration of the Sacraments, and Preaching of the Word of God is uſed upon the Sundays and other days ordained and appointed to be kept and obſerved as Holy-days: And whereas by the great and ſcandalous neglect of Miniſters in the ſaid Order, or Liturgy ſo ſet forth and enjoyned, as aforeſaid, great miſchiefs and inconveniences, during the times of the late unhappy troubles, have ariſen and grown; and many people have been led into factions and ſchiſms, to the great decay and ſcandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for ſetling the Peace of the Church, and for allayng the preſent diſtempers, which the indiſpoſition of the time hath contracted, The Kings Majeſty (according to His Declaration of the five and twentieth of *October*, One thouſand ſix hundred and ſixty) granted His Commiſſion, under the Great Seal of *England*, to ſeveral Biſhops and other Divines, to

review the Book of Common Prayer, and to prepare ſuch Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majeſty called and aſſembled (and now ſitting) His Majeſty hath been pleaſed to Authorize and require the Preſidents of the ſaid, Convocations, and other the Biſhops and Clergy of the ſame, to review the ſaid Book of Common Prayer, and the Book of the Form and Manner of the Making and Conſecrating of Biſhops, Prieſts, and Deacons; And that after mature conſideration, they ſhould make ſuch additions and alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; And ſhould exhibit and preſent the ſame to His Majeſty in writing for His further allowance or confirmation; ſince which time, upon full and mature deliberation, they the ſaid Preſidents, Biſhops, and Clergy of both Provinces have accordingly reviewed the ſaid Books, and have made ſome Alterations which they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common Prayer, to be uſed upon proper and emergent occaſions; and have exhibited and preſented the ſame unto His Majeſty in writing, in one Book, Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter or Pſalms of* David, *Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons:* All which His Majeſty having duly conſidered, hath fully approved and allowed the ſame, and recommended to this preſent Parliament, that the ſaid Book of common Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts, and Deacons, with the Alterations and Additions, which have been ſo made and preſented to His Majeſty by the ſaid Convocations, be the Book, which ſhall be appointed to be uſed by all that officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Univerſities, and the Colledges of *Eaton* and *Wincheſter*, and in all Pariſh-Churches, and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Conſecrate Biſhops, Prieſts, or Deacons in any of the ſaid places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit. Now in regard that nothing conduceth more to the ſetling of the Peace of this Nation (which is deſired of all good men) nor to the honour of our Religion, and the propagation thereof, then an univerſal agreement in the Publick Worſhip of Almighty God; and to the intent that every perſon within this Realm, may certainly know the Rule to which he is to conform in publick Worſhip, and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Biſhops, Prieſts, and Deacons are, and ought to be Made, Ordained, and Conſecrated;

Be it Enacted by the Kings moſt Excellent Majeſty, by the advice, and with the conſent of the Lords Spiritual and Temporal, and of the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That all and ſingular Miniſters, in any Cathedral, Collegiate, or Pariſh-Church, or Chappel, or other place of Publick Worſhip within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, ſhall be bound to ſay and uſe the Morning Prayer, Evening Prayer, Celebration and Adminiſtration of both the Sacraments, and all other the Publick, and Common Prayer, in ſuch order and Form, as is mentioned in the ſaid Book, annexed and joyned to this preſent Act, and Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter or Pſalms of* David, *Pointed as they are to be Sung or Said in Churches; and the form and manner of Making, Ordaining, and Conſecrating*

erating of Biſhops, Prieſts, and Deacons: and that the Morning and Evening Prayers therein contained, ſhall upon every Lords day, and upon all other days and occaſions, and at the times therein appointed, be openly and ſolemnly read by all and every Miniſter or Curate in every Church, Chappel, or other place of Publick Worſhip, within this Realm of *England*, and places aforeſaid.

And to the end that Uniformity in the Publick Worſhip of God (which is ſo much deſired) may be ſpeedily effected, Be it further Enacted by the Authority aforeſaid, That every Parſon, Vicar, or other Miniſter whatſoever, who now hath, and enjoyeth any Eccleſiaſtical Benefice or Promotion, within this Realm of *England*, or places aforeſaid, ſhall in the Church, Chappel, or place of publick Worſhip belonging to his ſaid Benefice or Promotion, upon ſome Lords day before the Feaſt of Saint *Bartholomew*, which ſhall be in the year of our Lord God, One thouſand ſix hundred ſixty and two, openly, publickly, and ſolemnly read the Morning and Evening Prayer appointed to be read by, and according to the ſaid Book of Common Prayer, at the times thereby appointed, and after ſuch reading thereof, ſhall openly and publickly before the Congregation there aſſembled, declare his unfeigned aſſent and conſent to the uſe of all things in the ſaid Book contained and preſcribed, in theſe words, and no other;

I A. B. *Do here declare my unfeigned aſſent, and conſent to all, and every thing contained, and preſcribed in, and by the Book Entituled,* The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*; together with the Pſalter or Pſalms of *David*, Pointed as they are to be Sung or Said in Churches; and the form and manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons;

And, That all and every ſuch perſon who ſhall (without ſome lawful impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuſe to do the ſame within the time afore aid, or (in caſe of ſuch impediment) within one moneth after ſuch impediment removed, ſhall *ipſo facto* be deprived of all his Spiritual Promotions; And that from thenceforth it ſhall be lawfull to, and for all Patrons, and Donors of all and ſingular the ſaid Spiritual Promotions, or of any of them, according to their reſpective Rights and Titles, to preſent, or collate to the ſame; as though the perſon, or perſons ſo offending or neglecting, were dead.

And be it further Enacted by the Authority aforeſaid, That every perſon, who ſhall hereafter be preſented or collated, or put into any Eccleſiaſtical Benefice, or Promotion, within this Realm of *England*, and places aforeſaid, ſhall in the Church, Chappel, or place of publick Worſhip, belonging to his ſaid Benefice, or Promotion, within two moneths next after that he ſhall be in the actual poſſeſſion of the ſaid Eccleſiaſtical Benefice, or Promotion, upon ſome Lords day openly, publickly, and ſolemnly read the Morning and Evening Prayers, appointed to be read by, and according to the ſaid Book of Common Prayer, at the times thereby appointed, and after ſuch reading thereof, ſhall openly and publickly before the Congregation there aſſembled, declare his unfeigned aſſent and conſent to the uſe of all things therein contained and preſcribed, according to the form before appointed: and, That all and every ſuch perſon, who ſhall (without ſome lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuſe to do the ſame within the time aforeſaid, or (in caſe of ſuch impediment) within one moneth after ſuch impediment removed, ſhall *ipſo facto* be deprived of all his ſaid Eccleſiaſtical Benefices and Promotions; and, That from thenceforth, it ſhall and may be lawful to, and for all Patrons, and Donors of all and ſingular the ſaid Eccleſiaſtical Benefices and Promotions, or any of them (according to their reſpective Rights and Titles) to preſent, or collate to the ſame, as though the perſon or perſons ſo offending or neglecting, were dead.

And be it further Enacted by the Autho-

Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth residue on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish-Church or Chappel, of or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate, where the offence shall be committed, (which Oath the said Justices are hereby impowred to Administer) and in default of payment within Ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the Party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick or private School, and every person Instructing or Teaching any Youth in any House or private Family, as a Tutor, or School-master, who upon the First day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*,

I A. B. *Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; And that I do abhor that Traiterous Position of taking Arms by his Authority against His Person, or against those that are Commissionated by him; And that I will conform to the Liturgy of the Church of* England, *as it is now by law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called,* The solemn League and Covenant, *to endeavour any change or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.*

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocess,

by

by every other perſon hereby enjoyned to ſubſcribe the ſame, upon pain, that all and every of the perſons aforeſaid, failing in ſuch ſubſcription, ſhall loſe and forfeit ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſors place, Readers place, Parſonage, Vicarage, Eccleſiaſtical Dignity or Promotion, Curates place, Lecture and School, and ſhall be utterly diſabled, and *ipſo facto* deprived of the ſame; and that every ſuch reſpective Deanry, Canonry, Prebend, Maſterſhip, Headſhip, Fellowſhip, Profeſſors place, Readers place, Parſonage, Vicarage, Eccleſiaſtical Dignity or Promotion, Curates place, Lecture, and Shool, ſhall be void, as if ſuch perſon ſo failing were naturally dead.

And if any School-maſter or other perſon, inſtructing or teaching Youth in any Private Houſe or Family, as a Tutor or School-maſter, ſhall inſtruct or teach any Youth as a Tutor, or School-maſter, before Licenſe obtained from his reſpective Archiſhop, Biſhop, or Ordinary of the Dioceſs, according to the Laws and Statutes of this Realm, (for which he ſhall pay twelve pence onely) and before ſuch ſubſcription and acknowledgment made as aforeſaid; Then every ſuch School-maſter and other, inſtructing and teaching as aforeſaid, ſhall for the firſt offence, ſuffer three moneths impriſonment without Bail or Mainpriſe; and for every ſecond, and other ſuch offence, ſhall ſuffer three moneths impriſonment without Bail or Mainpriſe, and alſo forfeit to His Majeſty the ſum of five pounds.

And after ſuch ſubſcription made, every ſuch Parſon, Vicar, Curate, and Lecturer ſhall procure a Certificate under the hand and Seal of the reſpective Archbiſhop, Biſhop, or Ordinary of the Dioceſs, (who are hereby enjoyned and required upon demand, to make and deliver the ſame) and ſhall publickly and openly read the ſame, together with the Declaration or Acknowledgment aforeſaid, upon ſome Lords day within three moneths then next following, in his Pariſh-Church where he is to officiate, in the preſence of the Congregation there aſſembled in the time of Divine Service; upon pain that every perſon failing therein ſhall loſe ſuch Parſonage, Vicarage, or Benefice, Curates place, or Lecturers place reſpectively, and ſhall be utterly diſabled, and *ipſo facto* deprived of the ſame; And that the ſaid Parſonage, Vicarage, or Benefice, Curates place, or Lecturers place ſhall be void, as if he were naturally dead.

Provided always, that from and after the Twenty fifth day of *March*, which ſhall be in the year of our Lord God, One thouſand ſix hundred eighty two, there ſhall be omitted in the ſaid Declaration, or Acknowledgment ſo to be ſubſcribed and read, theſe words following, *Scilicet*,

A*Nd I do declare, that I do hold there lies no Obligation upon me, or any other perſon from the Oath, commonly called*, The Solemn League and Covenant, *to endeavour any change or alteration of Government either in Church or State; and that the ſame was in it ſelf an unlawful Oath, and impoſed upon the Subjects of this Realm againſt the known Laws and Liberties of this Kingdom*;

So as none of the perſons aforeſaid ſhall from thenceforth be at all obliged to ſubſcribe or read that part of the ſaid Declaration, or Acknowledgement.

Provided always, and be it Enacted, That from, and after the Feaſt of Saint *Bartholomew*, which ſhall be in the year of our Lord, One thouſand ſix hundred ſixty and two, no perſon who now is Incumbent, and in poſſeſſion of any Parſonage, Vicarage, or Benefice, and who is not already in holy Orders by Epiſcopal Ordination, or ſhall not before the ſaid Feaſt-day of Saint *Bartholomew* be Ordained Prieſt or Deacon, according to the form of Epiſcopal Ordination, ſhall have, hold, or enjoy the ſaid Parſonage, Vicarage, Benefice with Cure, or other Eccleſiaſtical Promotion, within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; But ſhall be utterly

utterly disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, that no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the Sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Coures of Record, wherein no Essoin, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forein Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs, and Successors, in *England*.

Provided always, that no title to confer, or present by lapse, shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six moneths after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel or other publick place of, or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one moneth after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the Thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms, and Orders in the said Book prescribed and contained, according to the Form aforesaid; And that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the benefits and profits belonging to the same Government or Headship, by the space of Six moneths, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or

Hall

Hall, Suſpended for not ſubſcribing unto the ſaid Articles and Book, or for not reading of the Morning Prayer and Service as aforeſaid, ſhall not at, or before the end of ſix moneths next after ſuch ſuſpenſion, ſubſcribe unto the ſaid Articles and Book, and declare his conſent thereunto, as aforeſaid, or read the Morning Prayer and Service, as aforeſaid, then ſuch Government or Headſhip ſhall be *ipſo facto* void.

Provided always, That it ſhall and may be lawful to uſe the Morning and Evening Prayer, and all other Prayers and Service preſcribed in and by the ſaid Book, in the Chappels or other publick places of the reſpective Colledges and Halls in both the Univerſities, in the Colledges of *Weſtminſter*, *Wincheſter*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That no perſon ſhall be, or be received as a Lecturer, or permitted, ſuffered, or allowed to Preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chappel, or other place of publick worſhip within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unleſs he be firſt approved, and thereunto Licenſed by the Archbiſhop of the Province, or Biſhop of the Dioceſs, or (in caſe the See be void) by the Guardian of the Spiritualities, under his Seal, and ſhall in the preſence of the ſame Archbiſhop, or Biſhop, or Guardian, read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the Late Queen *Elizabeth*, with Declaration of his unfeigned aſſent to the ſame: and, That every perſon, and perſons who now is, or hereafter ſhall be Licenſed, Aſſigned, Appointed, or received as a Lecturer, to preach upon any day of the week in any Church, Chappel or place of Publick worſhip within this Realm of *England*, or places aforeſaid, the firſt time he Preacheth (before his Sermon) ſhall openly, publickly, and ſolemnly read the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, and then, and there publickly and openly declare his aſſent unto, and approbation of the ſaid Book, and to the uſe of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and preſcribed, according to the Form before appointed in this Act; And alſo ſhall upon the firſt Lecture-day of every month afterwards, ſo long as he continues Lecturer, or Preacher there, at the place appointed for his ſaid Lecture or Sermon, before his ſaid Lecture or Sermon, openly, publickly, and ſolemnly read the Common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, at which the ſaid Lecture or Sermon is to be Preached, and after ſuch reading thereof, ſhall openly, and publickly, before the Congregation there aſſembled, declare his unfeigned aſſent and conſent unto, and approbation of the ſaid Book, and to the uſe of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and preſcribed, according to the Form aforeſaid; and, That all and every ſuch perſon and perſons who ſhall neglect or refuſe to do the ſame, ſhall from thenceforth be diſabled to Preach the ſaid or any other Lecture or Sermon in the ſaid, or any other Church, Chappel, or place of Publick worſhip, until ſuch time as he and they ſhall openly, publickly, and ſolemnly read the Common Prayers and Service appointed by the ſaid Book, and conform in all points to the things therein appointed and preſcribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the ſaid Sermon or Lecture be to be Preached or read in any Cathedral, or Collegiate Church or Chappel, it ſhall be ſufficient for the ſaid Lecturer openly at the time aforeſaid, to declare his aſſent and conſent to all things contained in the ſaid Book, according to the form aforeſaid.

And be it further Enacted by the Authority aforeſaid, That if any perſon who is by this Act diſabled to Preach any Lecture or Sermon, ſhall during the time that he ſhall continue and remain

main ſo diſabled, Preach any Sermon or Lecture; That then for every ſuch offence, the perſon and perſons ſo offending, ſhall ſuffer Three moneths Impriſonment in the common Gaol without Bail or mainpriſe, and that any two Juſtices of the Peace of any County of this Kingdom and places aforeſaid, and the Mayor or other chief Magiſtrate of any City or Town-corporate within the ſame, upon Certificate from the Ordinary of the place made to him or them of the offence committed, ſhall, and are hereby required to commit the perſon or perſons ſo offending, to the Gaol of the County, City, or Town-corporate accordingly.

Provided always, and be it further Enacted by the Authority aforeſaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, The common Prayers and Service in and by the ſaid Book appointed to be read for that time of the day, ſhall be openly, publickly, and ſolemnly read by ſome Prieſt or Deacon, in the Church, Chappel, or place of publick Worſhip where the ſaid Sermon or Lecture is to be preached, before ſuch Sermon or Lecture is to be Preached; And that the Lecturer then to Preach, ſhall be preſent at the reading thereof.

Provided nevertheleſs, That this Act ſhall not extend to the Univerſity-Churches in the Univerſities of this Realm, or either of them, when, or at ſuch times as any Sermon or Lecture is preached or Read in the ſame Churches, or any of them, for, or as the Publick Univerſity-Sermon or Lecture; but that the ſame Sermons and Lectures may be Preached or Read in ſuch ſort and manner as the ſame have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wiſe notwithſtanding.

And be it further Enacted by the Authority aforeſaid, That the ſeveral good laws and ſtatutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer, and Adminiſtration of the Sacraments, within this Realm of *England*, and places aforeſaid, ſhall ſtand in full force and ſtrength to all intents and purpoſes whatſoever, for the eſtabliſhing and confirming of the ſaid Book, Entituled, *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter or Pſalms of* David, *Pointed as they are to be Sung or Said in Churches; and the Form or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons*; herein before mentioned to be joyned and annexed to this Act; and ſhall be applied, practiſed, and put in ure for the puniſhing of all offences contrary to the ſaid Laws, with Relation to the Book aforeſaid, and no other.

Provided always, and be it further Enacted by the Authority aforeſaid, That in all thoſe Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the names be altered and changed from time to time, and fitted to the preſent occaſion, according to the direction of lawful Authority.

Provided alſo, and be it Enacted by the Authority aforeſaid, That a true printed Copy of the ſaid Book, Entituled, *The book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of* England; *together with the Pſalter or Pſalms of* David, *Pointed as they are to be Sung or Said in Churches; and the form and manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons*, ſhall at the Coſts and charges of the Pariſhioners, of every Pariſh-Church and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feaſt-day of Saint *Bartholomew*, in the year of our Lord, One thouſand ſix hundred ſixty and two, upon pain of forfeiture of Three pounds by the moneth, for ſo long time as they ſhall then after be unprovided thereof, by every Pariſh, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforeſaid, That the Biſhops of *Hereford*, St. *Davids*, *Aſaph*,

Asaph, *Bangor*, and *Landaff*, and their Successors, shall take such order among themselves, for the souls health of the flocks committed to their charge within *Wales*, That the Book hereunto annexed, be truly and exactly Translated into the *Brittish* or *Welsh* Tongue, and that the same so translated, and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease, in the said respective Dioceses and places in *Wales*, where the *Welsh* is commonly spoken or used, before the first day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so translated, the whole divine service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses where the *Welsh* Tongue is commonly used, in the *Brittish* or *Welsh* Tongue, in such manner and Form as is prescribed, according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; For which book, so Translated and Imprinted, the Church-wardens of every the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their accompt; and, That the said Bishops and their Successors, or any Three of them at the least, shall set and appoint the price for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought, and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the first day of *May*, One thousand six hundred sixty and four, & the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be translated, may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church within *England* and *Wales*, shall at their proper costs and charges, before the Twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England*, a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court, as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing, any errour committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified, under the great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged,

adjudged, and expounded to be good and available in the Law to all intents and purposes whatsoever, & shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, & the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such consecration, and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be consecrated, or Ordered according to the same Rites; We decree all such to be rightly, ordered, and lawfully Consecrated, and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, & Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the first and eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of St. *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred fifty and two.

The

THE PREFACE.

IT *hath been the wiſdom of the Church of* England, *ever ſince the firſt compiling of her publick Liturgy, to keep the Mean between the two Extreams, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry inconveniences have thereupon enſued; and thoſe many times more, and greater, then the evils that were intended to be remedied by ſuch change: ſo on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important conſiderations, according to the various exigency of times and occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority, ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt materials, as in the frame and order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts and impetuous aſſaults made againſt it, by ſuch men as are given to change, and have always diſcovered a greater regard to their own private fancies and intereſts, then to that duty they owe to the Publick.*

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy confuſions, to be diſcontinued, is too well known to the world, & we are not willing here to remember. But when, upon His Majeſties happy reſtauration it ſeemed probable, that amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe men who under the late uſurped Powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of reputation and intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto, divers Pamphlets were publiſhed againſt the Book of Common Prayer, *the old Objections muſtered up, with the addition of ſome new ones more then formerly had been made, to make the number ſwell. In fine, great importunities were uſed to His Sacred Majeſty, that the ſaid Book might be reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto His Majeſty, out of His pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all His Subjects of what perſwaſion ſoever, did graciouſly condeſcend.*

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice of the Church of England, *or indeed of the whole Catholick*

lick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect, that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other then themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted, and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

¶ Concerning the Service of the Church.

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained, but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading and meditation in Gods word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſom doctrine, and to confute them that were Adverſaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were onely begun, and never read through: After like ſort were other Books of holy Scripture uſed. And moreover, whereas Saint *Paul* would have ſuch language ſpoken to the people in the Church, as they might underſtand and have profit by hearing the ſame; The Service in this Church of *England* theſe many years hath been read in Latin to the people, which they underſtand not; ſo that they have heard with their ears onely, and their heart, ſpirit and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the *Pſalms* into ſeven portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service, was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, then to read it when it was found out.

Theſe inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar

for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, then that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a language and order, as is moſt eaſie and plain for the underſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practiſe of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to underſtand, do, and execute the things contained in this Book; the parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand. And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *Of Ceremonies, why ſome be aboliſhed, and ſome retained.*

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the inſtitution of man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet devotion, and ſuch a zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. *Let all things be done among you* (ſaith Saint Paul) *in a ſeemly and due order*; The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo divers, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtoms; and again, on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof S. *Auguſtine* in his time complained, that they were grown to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled, that ſuch yoke and burden ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to

be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, then declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the ſpirit; being content onely with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed; partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre then the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order, or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments. And if they think much, that any of the old do remain, and would rather have all deviſed anew: Then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old onely for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, then of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden mens conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own people onely: For we think it convenient, that every Countrey ſhould uſe ſuch Ceremonies as they ſhall think beſt, to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens Ordinances it often chanceth diverſly in divers Countreys.

¶ The ORDER

How the Pſalter is appointed to be read.

THE Pſalter ſhall be read through once every moneth, as it is there appointed, both for Morning and Evening Prayer, but in *February* it ſhall be read onely to the Twenty eighth, or Twenty ninth day of the Moneth.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December*, have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

And whereas the CXIX Pſalm is divided into XXII Portions, and is over long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, That the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the Great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ The ORDER

How the reſt of holy Scripture is appointed to be read.

THE Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; except the Apocalyps, out of which there are onely certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the moneth in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except onely the Moveable Feaſts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper Leſſons to be read at Morning and Evening Prayer on the Sundays, and other Holydays throughout the year.

¶ *Leſſons proper for Sundays.*

	¶ *Mattins.*	¶ *Evenſong.*
Sundays of Advent.		
1	Iſaiah 1.	Iſaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Chriſtmas,		
The firſt.	37	38
2	41	43
Sundays after the Epiphany.		
The firſt.	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuageſima.	Gen. 1.	Gen. 2.
Sexageſima.	3	6
Quinquageſima.	9. *to* v. 20.	12
Lent.		
1 Sunday.	19. *to* v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Leſſon.	Exod. 9.	Exod. 10.
2 Leſſon.	Matth. 26.	Heb. 5. *to* v. 11
Eaſter day.		
1 Leſſon.	Exod. 12.	Exod. 14.
2 Leſſon.	Rom. 6.	Acts 2. v. 22.
Sundays after Eaſter.		
1	Numb. 16.	Numb. 22.
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Aſcenſion-day.	12	13
Whitſunday.		
1 Leſſon.	Deu. 16. *to* v. 18	Iſa. 11.
2 Leſſon.	Act. 10. v. 34.	Act. 19. *to* v. 21.
Trinity Sunday.		
1 Leſſon.	Gen. 1.	Gen. 18.
2 Leſſon.	Matth. 3.	1 John 5.
Sundays after Trinity.		
1	Joſh. 10.	Joſh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
8	1 Kings 13.	1 Kings 17.
9	18	19
10	21	22
11	2 Kings 5.	2 Kings 9.
12	10	18
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ *Leſſons proper for Holidays.*

	¶ *Mattins.*	¶ *Evenſong.*
S. Andrew.	Proverbs 20.	Proverbs 21.
S. Tho. Ap.	23.	24.
Nativity of Chriſt.		
1 Leſſon.	Iſa. 9. *to* v. 8.	Iſ. 7. v. 10. *to* v. 17
2 Leſſon.	Luk. 2. *to* v. 15.	Tit. 3. v. 4. *to* v. 9.
S. Stephen.		
1 Leſſon.	Prov. 28.	Eccleſ. 4.
2 Leſſon.	Act. 6. v. 8. *and* c. 7. *to* v. 30.	Acts 7. v. 30. *to* v. 55.
S. John.		
1 Leſſon.	Eccleſ. 5.	Eccleſ. 6.
2 Leſſon.	Apoc. 1.	Apoc. 22.
Innocents day.	Jer. 31. *to* v. 18.	Wiſd. 1.
Circumciſion.		
1 Leſſon.	Gen. 17.	Deut. 10. v. 12.
2 Leſſon.	Rom. 2.	Col. 2.
Epiphany.		
1 Leſſon.	Iſa. 60.	Iſai. 49.
2 Leſſon.	Luk. 3. *to* v. 23.	Joh. 2. *to* v. 12.
Converſion of S. Paul.		
1 Leſſon.	Wiſd. 5.	Wiſd. 6.
2 Leſſon.	Act. 22. *to* v. 22.	Acts 26.
Purification of the Virgin Mary.	Wiſd. 9.	Wiſd. 12.
S. Matthias.	19.	Eccluſ. 1.
Annunciat. of our Lady.	Eccluſ. 2.	3.
Wedneſday before Eaſt.		
1 Leſſon.	Hoſea 13.	Hoſea 14.
2 Leſſon.	Joh. 11. v. 45.	
Thurſday before Eaſter.		
1 Leſſon.	Daniel 9.	Jer. 31.
2 Leſſon.	John 13.	

¶ *Proper Leſſons.*

	¶ *Mattins.*	¶ *Evenſong.*
Good Friday.		
1 Leſſon.	Ge. 22. *to* v. 20.	Iſai. 53.
2 Leſſon.	Joh. 18.	1 Pet. 2.
Eaſter Even.		
1 Leſſon.	Zech. 9.	Exod. 13.
2 Leſſon.	Luke 23. v. 50.	Heb. 4.
Munday in Eaſter week.		
1 Leſſon.	Exod, 16.	Exod. 17.
2 Leſſon.	Matth. 28.	Acts 3.
Tueſday in Eaſter week.		
1 Leſſon.	Exod. 20.	Exod. 32.
2 Leſſon.	Luk. 24. *to* v. 13.	1 Cor. 15.
S. Mark.	Eccluſ 4.	Eccluſ 5.
S. Philip and S. Jacob.		
1 Leſſon.	7.	9.
2 Leſſon.	Joh. 1. v. 43.	
Aſcenſ. day.		
1 Leſſon.	Deut. 10.	2 Kings 2.
2 Leſſon.	Luk. 24. v. 44.	Eph. 4. *to* v. 17.
Munday in Whitſun week.		
1 Leſſon.	Ge. 11. *to* v. 10.	Num. 11. v. 16. *to* v. 30.
2 Leſſon.	1 Cor. 12.	1 Cor. 14. *to* v. 26.

	¶ *Mattins.*	¶ *Evenſong.*
Tueſday in Whitſun week.		
1 Leſſon.	1 Sam. 19. v. 18.	Deut. 30.
2 Leſſon.	1 Theſ. 5. v. 12. *to* v. 24.	1 Joh. 4. *to* v. 14.
S. Barnabas.		
1 Leſſon.	Eccluſ 10.	Eccluſ 12.
2 Leſſon.	Acts 14.	Acts 15. *to* v. 36.
S. John Bapt.		
1 Leſſon.	Malach. 3.	Mal. 4.
2 Leſſon.	Matth. 3.	Mat. 14. *to* v. 13.
S. Peter.		
1 Leſſon.	Eccluſ 15.	Eccluſ 19.
2 Leſſon.	Acts 3.	Acts 4.
S. James.	Eccluſ 21.	Eccluſ 22.
S. Bartholomew.	24.	29.
S. Matthew.	35.	38.
S. Michael.		
1 Leſſon.	Gen. 32.	Dan. 10. v. 5.
2 Leſſon.	Act. 12. *to* v. 20.	Jude v. 6. *to*
S. Luke.	Eccluſ 51.	Job 1. (v. 16.
S. Simon & S. Jude.	Job 24, 25.	42.
All Saints.		
1 Leſſon.	Wiſ. 3. *to* v. 10.	Wiſ. 5. *to* v. 17.
2 Leſſon.	Heb. 11. v. 33. & c. 12. *to* v. 7.	Apoc. 19. *to* v. 17.

¶ *Proper Pſalms on certain days.*

	Mattins.	*Evenſong*
	Pſal. 19.	89
¶ *Chriſtmas-day.*	45	110
	85	132
	6	102
¶ *Aſh-Wedneſd.*	32	130
	38	143
	22	69
¶ *Good Friday.*	40	88
	54	
	2	113
¶ *Eaſter-day.*	57	114
	111	118
	8	24
¶ *Aſcenſion-day.*	15	47
	21	108
	48	104
¶ *Whitſun-day.*	68	145

JANUARY hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	1 A	Circum.				
	2 b		Gen. 1.	Mat. 1.	Gen. 2.	Rom. 1
10	3 c		3	2	4	2
	4 d		5	3	6	3
19	5 e		7	4	8	4
8	6 f	Epipha-				
	7 g	ny.	9	5	12	5
16	8 A	Lucian	13	6	14	6
5	9 b		15	7	16	7
	10 c		17	8	18	8
13	11 d		19	9	20	9
2	12 e		21	10	22	10
	13 f	Hillary	23	11	24	11
10	14 g	Bishop.	25	12	26	12
	15 A		27	13	28	13
18	16 b		29	14	30	14
7	17 c		31	15	32	15
	18 d	Prisca.	33	16	34	16
15	19 e		35	17	37	1 Cor. 1
4	20 f	Fabian	38	18	39	2
	21 g	Agnes.	40	19	41	3
12	22 A	Vinc.	42	20	43	4
1	23 b		44	21	45	5
	24 c		46	22	47	6
9	25 d	Con. of				
	26 e	Paul.	48	23	49	7
17	27 f		50	24	Exod. 1	8
6	28 g		Exod. 2	25	3	9
	29 A		4	26	5	10
13	30 b	K. Char.	*6	27	7	11
3	31 c	Martyr.	8	28	9	12

Note, that * Exod. 6. is to be read onely to vers. 14.

FEBRUARY hath xxviii. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 d	Fast.	Ex. 10.	Mar. 1	Ex. 11	1 Co. 13
11	2 e	Purif.		2		14
19	3 f	of Mary.	12	3	13	15
8	4 g		14	4	15	16
	5 A	Agath.	16	5	17	2 Co. 1
16	6 b		18	6	19	2
5	7 c		20	7	21	3
	8 d		22	8	23	4
13	9 e		24	9	32	5
2	10 f		33	10	34	6
	11 g		Lev. 18	11	Lev. 19	7
10	12 A		20	12	26	8
	13 b		Nu. 11	13	Nu. 12	9
18	14 c	Valen-	13	14	14	10
7	15 d	tine.	16	15	17	11
	16 e		20	16	21	12
15	17 f		22	Iu. di. 1	23	13
4	18 g		24	di. 1	25	Gal. 1
	19 A		27	2	30	2
12	20 b		31	3	32	3
1	21 c		35	4	36	4
	22 d		Deu. 1	5	Deu. 2	5
9	23 e	Fast.	3	6	4	6
	24 f	S. Mat-		7		Eph. 1
17	25 g	thias.	5	8	6	2
6	26 A		7	9	8	3
	27 b		9	10	10	4
14	28 c		11	11	12	5
	29		13	Mat. 7	14	Ro. 12

MARCH hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
3	1 d	David	Deu 15	Luk. 12	Deu. 16	Eph. 6
	2 e	Chad.	17	13	18	Phil. 1
13	3 f		19	14	20	2
	4 g		21	15	22	3
15	5 A		24	16	25	4
8	6 b		26	17	27	Col. 1
	7 c	Perpe-	28	18	29	2
16	8 d	tua.	30	19	31	3
5	9 e		32	20	33	4
	10 f		34	21	Josh. 1	1 Th. 1
13	11 g		Josh. 2	22	3	2
2	12 A	Greg.	4	23	5	3
	13 b		6	24	7	4
10	14 c		8	Joh. 1	9	5
	15 d		10	2	23	2 Th. 1
18	16 e		24	3	Judg. 1	2
7	17 f		Judg. 2	4	3	3
	18 g	Edw.	4	5	5	1 Tim 1
15	19 A		6	6	7	2, 3
4	20 b		8	7	9	4
	21 c	Bene-	10	8	11	5
12	22 d	dict.	12	9	13	6
1	23 e		14	10	15	2 Tim 1
	24 f	Fast.	16	11	17	2
9	25 g	Ann. of		12		3
	26 A	Mary.	18	13	19	4
17	27 b		20	14	21	Tit. 1
6	28 c		Ruth 1	15	Rut. 2	2, 3
	29 d		3	16	4	Phile.
14	30 e		1 Sa. 1.	17	1 Sa. 2	Heb. 1
3	31 f		3	18	4	2

APRIL hath xxx. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1 g		1 Sam. 5	Joh 19	1 Sa. 6.	Heb. 3.
11	2 A		7	20	8	4
	3 b	Richa.	9	21	10	5
19	4 c	Ambr.	11	Acts 1.	12	6
	5 d		13	2	14	7
16	6 e		15	3	16	8
	7 f		17	4	18	9
	8 g		19	5	20	10
12	9 A		21	6	22	11
2	10 b		23	7	24	12
	11 c		25	8	26	13
10	12 d		27	9	28	Jam. 1.
	13 e		29	10	30	2
18	14 f		31	11	2 Sa. 1.	3
7	15 g		2 Sam. 2	12	3	4
	16 A		4	13	5	5
15	17 b		6	14	7	1 Pet. 1.
4	18 c		8	15	9	2
	19 d	Alphag	10	16	11	3
12	20 e		12	17	13	4
1	21 f		14	18	15	5
	22 g		16	19	17	2 Pet. 1.
9	23 A	S. Geor.	18	20	19	2
	24 b		20	21	21	3
17	25 c	S. Mark	22			1 Jo. 1.
6	26 d	Evang	23	23	23	2
	27 e		24	24	1 Kin. 1	3
14	28 f		1 Kin. 2	25	3	4
3	29 g		4	26	5	5
	30 A		6	27	7	2, 3 Jo.

MAY hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	1	b	*Phil. &*			Jude.
	2	c	*Jacob.*	1 Kin.8	Acts 28	1 Kin.9	Rom. 1
19	3	d	Invent.	10	Mat. 1.	11	2
8	4	e	of the	12	2	13	3
	5	f	Cross.	14	3	15	4
16	6	g	]. Port.	16	4	17	5
5	7	A		18	5	19	6
	8	b		20	6	21	7
13	9	c		22	7	2 Kin.1	8
2	10	d		2Kin.2	8	3	9
	11	e		4	9	5	10
10	12	f		6	10	7	11
	13	g		8	11	9	12
18	14	A		10	12	11	13
7	15	b		12	13	13	14
	16	c		14	14	15	15
15	17	d		16	15	17	16
4	18	e		18	16	19	1 Cor. 1
	19	f	Dunst.	20	17	21	2
12	20	g		22	18	23	3
1	21	A		24	19	25	4
	22	b		Ezra 1.	20	Ezra 3.	5
9	23	c		4	21	5	6
	24	d		6	22	7	7
17	25	e		9	23	Neh. 1.	8
6	26	f	Augus.	Neh. 2.	24	4	9
	27	g	Bede.	5	25	6	10
14	28	A		8	26	9	11
3	29	b	*Charles*	10	27	13	12
	30	c	II. Nat.	Esth. 1.	28	Esth. 2.	13
11	31	d		3	Mar. 1.	4	14

JULY hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
19	1	g		Pro. 11	Lu. 13	Pro. 12	Phil. 1
8	2	A	Vis. Ma	13	14	14	2
	3	b		15	15	16	3
16	4	c	Martin	17	16	18	4
5	5	d		19	17	20	Col. 1
	6	e		21	18	22	2
13	7	f		23	19	24	3
2	8	g		25	20	26	4
	9	A		27	21	28	1 Th. 1
10	10	b		29	22	31	2
	11	c		Ecc. 1	23	Ecc. 2	3
18	12	d		3	24	4	4
7	13	e		5	Joh. 1	6	5
	14	f		7	2	8	2 Th. 1
15	15	g	Swith.	9	3	10	2
4	16	A		11	4	12	3
	17	b		Jer. 1	5	Jer. 2	1 Tim 1
12	18	c		3	6	4	2, 3
1	19	d		5	7	6	4
	20	e	Marg.	7	8	8	5
9	21	f	Magd.	9	9	10	6
	22	g		11	10	12	2 Tim 1
17	23	A		13	11	14	2
6	24	b	Fast.	15	12	16	3
	25	c	*Ja. ap.*		13		4
13	26	d	Anne.	17	14	18	Tit. 1
3	27	e		19	15	20	2, 3
	28	f		21	16	22	Phile.
11	29	g		23	17	24	Heb. 1.
	30	A		25	18	26	2
19	31	b		27	19	28	3

JUNE hath xxx. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1	e	Nicom.	Esth. 5.	Mar. 2	Esth. 6.	1 Co. 15
19	2	f		7	3	8	16
8	3	g		9	4	Job 1	2 Cor. 1
16	4	A		Job 2.	5	3	2
5	5	b	Boni-	4	6	5	3
	6	c	face.	6	7	7	4
13	7	d		8	8	9	5
2	8	e		10	9	11	6
	9	f		12	10	13	7
10	10	g		14	11	15	8
	11	A	*Barn.*				
18	12	b	*Apost.*	16	12	17, 18	9
7	13	c		19	13	20	10
	14	d		21	14	22	11
15	15	e		23	15	24, 25	12
4	16	f		26, 27	16	28	13
	17	g	S. Al-	29	Luke 1	30	Gal. 1
12	18	A	ban M.	31	2	32	2
1	19	b		33	3	34	3
	20	c	Edw.	35	4	36	4
9	21	d		37	5	38	5
	22	e		39	6	40	6
17	23	f	Fast.	41	7	42	Eph. 1
6	24	g	*Jo. Bap.*				
	25	A		Prov. 1	8	Prov. 2	2
14	26	b		3	9	4	3
3	27	c		5	10	6	4
	28	d	Fast.	7	11	8	5
11	29	e	*Pet. Ap.*				
	30	f		9	12	10	6

AUGUST hath xxxi days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1. Lesson	2. Lesson	1. Lesson	2. Lesson
8	1	c	Lamm.	Jer. 29.	Joh. 20.	Jer. 30.	Heb. 4.
16	2	d		31	21	32	5
	3	e		33	Act. 1.	34	6
	4	f		35	2	36	7
13	5	g		37	3	38	8
2	6	A	Transfi.	39	4	40	9
	7	b	Name	41	5	42	10
10	8	c	of Jesu.	43	6	44	11
	9	d		45, 46	7	47	12
18	10	e	Laur.	48	8	49	13
	11	f		50	9	51	Jam. 1.
	12	g		52	10	Lam. 1.	2
15	13	A		Lam. 2.	11	3	3
4	14	b		4	12	5	4
	15	c		Ezek. 2.	13	Ezek. 3.	5
12	16	d		6	14	7	1 Pet. 1.
	17	e		13	15	14	2
	18	f		18	16	33	3
9	19	g		34	17	Dan. 1.	4
	20	A		Dan. 2.	18	3	5
17	21	b		4	19	5	2 Pet. 1.
6	22	c		6	20	7	2
	23	d	Fast.	8	21	9	3
14	24	e	*Barth.*		22		1 Joh. 1.
3	25	f	*Apost.*	10	23	11	2
	26	g		12	24	Hos. 1.	3
11	27	A		Ho. 2, 3	25	4	4
	28	b	Auguft.	5, 6	26	7	5
19	29	c	behead.	8	27	9	2, 3 Joh.
8	30	d	of John	10	28	11	Jude
	31	e		12	Mat. 1.	13	Rom. 1.

SEPTEMBER

SEPTEMBER hath xxx. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1.Lesson	2.Lesson	1.Lesson	2.Lesson
16	1	f	Gyles.	Hos. 14.	Mat. 2.	Joel 1.	Rom. 2
5	2	g		Joel 2.	3	3	3
	3	A		Am. 1.	4	Am. 2.	4
13	4	b		3	5	4	5
2	5	c		5	6	6	6
	6	d		7	7	8	7
10	7	e	Enur. b	9	8	Obad.	8
	8	f	Nat. of	Jona 1.	9	Jo. 2, 3.	9
18	9	g	Mary.	4	10	Mic. 1.	10
7	10	A		Mic. 2.	11	3	11
	11	b		4	12	5	12
15	12	c		6	13	7	13
4	13	d		Nah. 1.	14	Nah. 2.	14
	14	e	Holycr.	3	15	Hab. 1.	15
12	15	f		Hab. 2.	16	3	16
1	16	g		Zep. 1.	17	Zep. 2.	1 Cor. 1
	17	A	Lamb.	3	18	Hag. 1.	2
9	18	b		Hag. 2.	19	Zec. 1.	3
	19	c		Zec. 2, 3	20	4, 5	4
17	20	d	Fast	6	21	7	5
6	21	e	S. Mat.		22		6
	22	f	thew.	8	23	9	7
14	23	g		10	24	11	8
3	24	A		12	25	13	9
	25	b		14	26	Mal. 1.	10
11	26	c	Cypr.	Mal. 2.	27	3	11
19	27	d		4	28	Tob. 1.	12
	28	e		Tob. 2.	Mar. 1.	3	13
8	29	f	S. Mich.		2		14
	30	g	Hier.	4	5	6	15

OCTOBER hath xxxi days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1.Lesson	2.Lesson	1.Lesson	2.Lesson
16	1	A	Remig.	Tob. 7.	Mar. 4.	Tob. 8.	1 Co. 16
5	2	b		9	5	10	2 Co. 1.
13	3	c		11	6	12	2
2	4	d		13	7	14	3
	5	e		Judit. 1.	8	Jud. 2.	4
10	6	f	Faith.	3	9	4	5
	7	g		5	10	6	6
18	8	A		7	11	8	7
7	9	b	Dennis	9	12	10	8
	10	c		11	13	12	9
15	11	d		13	14	14	10
4	12	e		15	15	16	11
	13	f	Edw.	Wis. 1.	16	Wis. 2.	12
12	14	g		3	Lu. d. 1	4	13
1	15	A		5	di. 1.	6	Gal. 1.
	16	b		7	2	8	2
9	17	c	Etheld.	9	3	10	3
	18	d	S. Luke		4		4
17	19	e		11	5	12	5
6	20	f		13	6	14	6
	21	g		15	7	16	Eph. 1.
14	22	A		17	8	18	2
3	23	b		19	9	Eccl. 1.	3
	24	c		Eccl. 2.	10	3	4
11	25	d	Crispin	4	11	5	5
	26	e		6	12	7	6
19	27	f	Fast.	8	13	9	Phil. 1.
8	28	g	Sim. &		14		2
	29	A	Jude.	10	15	11	3
16	30	b		12	16	13	4
5	31	c	Fast.	14	17	15	Col. 1.

NOVEMBER hath xxx days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1.Lesson	2.Lesson	1.Lesson	2.Lesson
	1	d	All				
13	2	e	Saints.	Ecc. 16.	Lu. 18.	Ec. 17.	Col. 2.
2	3	f		18	19	19	3
	4	g		20	20	21	4
10	5	A	Pa. conf.	22	21	23	1 Th. 1.
	6	b	Leon.	24	22	25 (a)	2
18	7	c		27	23	28	3
7	8	d		29	24	30 (b)	4
	9	e		31	Joh. 1.	32	5
15	10	f		33	2	34	2 Th. 1.
4	11	g	S. Mart.	35	3	36	2
	12	A		37	4	38	3
12	13	b	Brice.	39	5	40	1 Tim. 1
1	14	c		41	6	42	2, 3
	15	d	Machut	43	7	44	4
9	16	e		45	8	46 (c)	5
	17	f	Hug. b.	47	9	48	6
17	18	g		49	10	50	2 Tim. 1
6	19	A		51	11	Baru. 1	2
	20	b	Edmun	Bar. 2.	12	3	3
14	21	c	king.	4	13	5	4
3	22	d	Cicely.	6	14	hi. of S.	Tit. 1.
	23	e	Clem.	Bel & D.	15	Isa. 1.	2, 3.
11	24	f		Isa. 2.	16	3	Phile.
19	25	g	Cathe-	4	17	5	Heb. 1.
	26	A	rine.	6	18	7	2
8	27	b		8	19	9	3
	28	c		10	20	11	4
16	29	d	Fast.	12	21	13	5
5	30	e	Andr. A		Ad. 1.		6

Note that (a) Eccius 25. is to be read onely to verſ. 13. and (b) Eccius 30. onely to verſ. 18. and (c) Eccius 46. onely to verſ. 20.

DECEMBER hath xxxi. days.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1 Lesson	2 Lesson	1 Lesson	2.Lesson
	1	f		Isa. 14.	Act. 2.	Isa. 15.	Heb. 7
13	2	g		16	3	17	8
2	3	A		18	4	19	9
1	4	b		20, 21	5	22	10
	5	c		23	6	24	11
18	6	d	Nicho-	25	dim. 7	26	12
7	7	e	las bith.	27	dim. 7.	28	13
	8	f	Conc.	29	8	30	Jam. 1.
15	9	g	Mary.	31	9	32	2
4	10	A		33	10	34	3
	11	b		35	11	36	4
12	12	c		37	12	38	5
1	13	d	Lucy	39	13	40	1 Pet. 1
	14	e	V. & M.	41	14	42	2
5	15	f		43	15	44	3
	16	g	O sapi-	45	16	46	4
17	17	A	entia.	47	17	48	5
6	18	b		49	18	50	2 Pet. 1
	19	c		51	19	52	2
14	20	d	Fast.	53	20	54	3
3	21	e	Thomas		21		1 Joh. 1.
	22	f	Ap.	55	22	56	2
11	23	g		57	23	58	3
	24	A	Fast.	59	24	60	4
15	25	b	Christm.				
8	26	c	S. Stev.				
	27	d	S. John				
16	28	e	Innocen.		25		5
5	29	f		61	26	62	2 John
	30	g		63	27	64	3 John
13	31	A	Silvest.	65	28	66	Jude.

TABLES

Tables and Rules for the Moveable and Immoveable Feasts;

Together with the Days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon which happens next after the One and twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } Sunday is { Nine, Eight, Seven, Six } weeks before *Easter*.

Rogation Sunday, *Ascension*-day, *Whitsunday*, *Trinity* Sunday } is { Five weeks, Forty days, Seven weeks, Eight weeks } after *Easter*.

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

The days of the Feasts of

- All Sundays in the Year.
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* and S. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.

Munday and Tuesday } in *Easter* week.

The days of the Feasts of

- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Munday and Tuesday } in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, To be observed in the Year.

The Even or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- S. *Matthias*.

The Even or Vigils before

- S. *John Baptist*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*. All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days

Days of Faſting or Abſtinence.

I. THe Fourty days of Lent.

II. The Ember-days, at the four Seaſons, being the *Wedneſday*, *Friday*, and *Saturday* after { the firſt Sunday in Lent. / the Feaſt of Pentecoſt. / *September* 14. / *December* 13.

III. The three Rogation-days, being the *Munday*, *Tueſday*, and *Wedneſday* before *Holy Thurſday*, or the Aſcenſion of our Lord.

IV. All the *Fridays* in the year, except *Chriſtmas-day*.

Certain Solemn Days, for which particular Services are appointed.

1. THe Fifth day of *November*, being the day of the Papiſts Conſpiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.
3. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

A Table

A TABLE of the moveable Feasts calculated for fourty years.

The year of our LORD.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension-day.	Whitsun-day.	Sundays after Trinity.	Advent Sunday.
1661	9	9	F	4	Feb. 10	Feb. 27	Apr. 15	May 19	May 23	June 3	24	Dec. 1
1662	10	20	E	2	Jan. 26	12	Mar. 32	4	8	May 18	26	Nov. 30
1663	11	1	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1664	12	12	C B	4	7	Feb. 24	10	15	19	May 29	22	27
1665	13	23	A	2	Jan. 22	8	Mar. 26	Apr. 30	4	14	27	Dec. 3
1666	14	4	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1667	15	15	F	3	3	20	7	12	16	May 26	25	1
1668	16	26	E D	1	Jan. 19	5	Mar. 22	Apr. 26	Apr. 30	10	27	Nov. 29
1669	17	7	C	4	Feb. 7	24	Apr. 11	May 16	May 20	29	24	28
1670	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671	19	29	A	6	Feb. 19	Mar. 8	23	28	June 1	June 11	23	Dec. 3
1672	1	11	G F	4	4	Feb. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 26	12	Mar. 30	4	8	18	26	Nov. 30
1674	3	3	D	5	Feb. 19	Mar. 4	Apr. 19	24	28	June 7	23	29
1675	4	14	C	3	Jan. 21	Feb. 17	4	9	13	May 23	25	28
1676	5	25	B A	2	23	9	Mar. 26	Apr. 30	4	14	27	Dec. 3
1677	6	6	G	5	Feb. 11	28	Apr. 15	May 20	24	June 3	24	2
1678	7	17	F	2	Jan. 27	13	Mar. 31	5	9	May 19	26	1
1679	8	28	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov. 30
1680	9	9	D C	4	8	Feb. 25	11	16	20	May 30	24	28
1681	10	20	B	3	Jan. 30	16	3	8	12	22	25	27
1682	11	1	A	5	Feb. 12	Mar. 1	16	21	25	June 4	24	Dec. 3
1683	12	12	G	4	4	Feb. 21	8	13	17	May 27	25	2
1684	13	23	F E	2	Jan. 27	13	Mar. 30	4	8	18	26	Nov. 30
1685	14	4	D	5	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	23	29
1686	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	26	B	2	23	9	Mar. 27	1	5	15	26	27
1688	17	7	A G	5	Feb. 12	Mar. 1	Apr. 15	20	24	June 3	24	Dec. 2
1689	18	18	F	2	Jan. 27	Feb. 13	Mar. 31	5	9	May 19	26	1
1690	19	29	E	5	Feb. 16	Mar. 9	Apr. 20	25	29	June 8	23	Nov. 30
1691	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	29
1692	2	22	G B	2	Jan. 24	10	Mar. 27	1	5	15	26	27
1693	3	3	A	5	Feb. 12	Mar. 1	Apr. 16	21	25	June 4	24	Dec. 3
1694	4	14	G	4	4	Feb. 21	8	13	17	May 27	25	2
1695	5	25	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	1
1696	6	6	E D	4	Feb. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1697	7	17	C	3	Jan. 28	17	4	9	13	23	25	28
1698	8	28	B	6	Feb. 20	Mar. 9	24	29	June 2	June 12	22	27
1699	9	9	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 3
1700	10	20	G F	3	Jan. 28	14	Mar. 31	5	9	19	26	1

Note, that the Supputation of the year of our Lord in the Church of England, *beginneth the Five and twentieth day of* March.

¶ To find Easter for ever.

Gold. numb.	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. 1
iii	Apr. 16.	17	18	19	20	14	15
iv	Apr. 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	23	24	25
vi	Apr. 16.	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23.	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Mar. 25	29	30	31	Ap. 1
xi	Apr. 16.	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	20	31	25
xiv	Apr. 16.	17	18	19	13	14	15
xv	Apr. 2.	4	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16.	11	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Mar. 30	31	Ap. 1
xix	Apr. 23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermoſt Line, guide your eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Moneth, and what day of the Moneth *Eaſter* falleth that year. But note, that the Name of the Moneth is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables by deſcent, but collateral.

THE ORDER
FOR
Morning and *Evening Prayer*
Daily to be ſaid and uſed throughout the year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel, or Chancel; except it ſhall be otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, That ſuch Ornaments of the Church and of the Miniſters thereof, at all times of their Miniſtration, ſhall be retained and be in uſe, as were in this Church of England *by the Authority of Parliament, in the ſecond year of the Reign of King* Edward *the Sixth.*

THE

The Order for
MORNING PRAYER,
Daily throughout the year.

¶ *At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe ſentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

WHen the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſ.*51.9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10.24.

Repent ye; for the kingdom of heaven is at hand. S.*Matt.*3.2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy Son. S.*Luk.*15.18,19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before

God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter, all kneeling.*

ALmighty and moſt merciful Father; We have erred, and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution, or remiſſion of ſins to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ *The people ſhall anſwer here, and at the end of all other prayers,* Amen.

¶ *Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the people alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe. *Prieſt.*

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

Answer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Answer.

The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung this Pſalm following: Except on Eaſter-day, upon which another Anthem is appointed: and on the Nineteenth day of every moneth it is not to be read here, but in the ordinary courſe of the Pſalms.*

Venite, exultemus Domino. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day:) he that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent: And after that, ſhall be ſaid or ſung in Engliſh, the Hymn called* Te Deum laudamus, *daily throughout the year.*

¶ *Note, that before every Leſſon the Miniſter ſhall ſay,* Here beginneth ſuch a Chapter, or verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and onely Son;

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe, that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and liſt them up for ever.

Day by day: we magnifie thee;

And we worſhip thy Name: ever world without end.

Vouchſafe, O Lord: to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

¶ *Or this Canticle,* Benedicite, omnia opera Domini.

O All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſhowres and dew, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winds of God, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye dews and froſts, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye ſpirits, and ſouls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on St.* John Baptiſt's *day.*

Benedictus. S. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou child ſhalt be called the prophet of the Higheſt: for thou

ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm,* Jubilate Deo.

O Be joyful in the Lord all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure, that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding; except onely ſuch days as the Creed of St.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and people ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſwer.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness. *Answer.*

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but onely thou, O God. *Priest.*

O God make clean our hearts within us. *Answer.*

And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*

¶ *Then these five prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *CHARLES*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *CATHERINE*, *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly Grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone workeſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of St.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.* 2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

The Order for Evening Prayer, Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe ſentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.*

WHen the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. *Pſ.* 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. *Pſ.* 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. *Dan.* 9. 9, 10.

O Lord correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Mat.* 3. 2.

I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. *Luk.* 15. 18, 19.

Enter not into judgment with thy ſervant,

ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ *A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter all kneeling.*

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ *The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.*

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit; that thoſe things may pleaſe him, which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Miniſter ſhall kneel and ſay the Lords Prayer; the people alſo kneeling and repeating it with him.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth,

earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

¶ *Then likewiſe he ſhall ſay,*

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe. *Prieſt.*

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ *Here all ſtanding up, the Prieſt ſhall ſay,*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ *Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that,* Magnificat *(or the Song of the bleſſed Virgin* Mary*) in Engliſh as followeth.*

Magnificat. S. Luke 1. 46.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy, hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; except it be on the nineteenth day of the month, when it is read in the ordinary courſe of the Pſalms.*

Cantate Domino. Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a Pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein. Let

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then a Leſſon of the New Teſtament, as it is appointed: And after that,* Nunc dimittis *(or the ſong of* Simeon*) in Engliſh, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now letteſt thou thy ſervant depart in peace: according to thy word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; except it be on the twelfth day of the moneth.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God even our own God ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the people, ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ *And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,*

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

Miniſter.

¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Miniſter, Clerks, and People ſhall ſay the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Prieſt ſtanding up, ſhall ſay,*

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ *Then ſhall follow three Collects; The firſt of the day; The ſecond for Peace; The third for aid againſt all perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at Evening Prayer without alteration.*

¶ *The ſecond Collect at Evening Prayer.*

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed; Give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. *Amen.*

¶ *The third Collect for aid againſt all perils.*

LIghten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. *Amen.*

¶ *In Quires and places where they ſing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majeſty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King *CHARLES*, and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity,

felicity, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Quen *CATHERINE*, *James* Duke of *York*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALmighty and everlaſting God, who alone worke'ſt great marvels; Send down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

¶ *upon theſe Feaſts*; Chriſtmas-day, *the* Epiphany, *Saint* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *Saint* John Baptiſt, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint Jude*, *Saint* Andrew, *and upon* Trinity *Sunday ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called the Creed of Saint* Athanaſius, *by the Miniſter and People ſtanding.*

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: that we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the Subſtance.

For there is one perſon of the Father, another of the Son: and another of the holy Ghoſt.

But the Godhead of the Father, of the Son, and of the holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such

Such as the Father is, such is the Son: and such is the holy Ghoſt.

The Father uncreate, the Son uncreate: and the holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian Verity: to acknowledge every Perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghoſt, not three holy Ghoſts.

And in this Trinity none is afore, or after other: none is greater, or leſs then another;

But the whole three Perſons are co-eternal together: and co-equal.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God, and man;

God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world;

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Chriſt;

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God;

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and man is one Chriſt.

Who ſuffered for our ſalvation: deſcended into hell, roſe again the third day from the dead.

He aſcended into heaven, he ſitteth

ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be ſaved.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Here followeth the Litany or General Supplication, to be ſung or ſaid after Morning Prayer upon* Sundays, Wedneſdays, *and* Fridays, *and at other times, when it ſhall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us, miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever. *Spare us good Lord.*

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning, and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy incarnation; by thy holy nativity and circumciſion; by thy baptiſm, faſting, and temptation,

Good Lord, deliver us.

By

By thine agony and bloudy ſweat; by thy croſs and paſſion; by thy precious death and burial; by thy glorious reſurrection and aſcenſion; and by the coming of the Holy Ghoſt, *Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us, O Lord God, and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhiping of thee, in righteouſneſs and holineſs of life, thy ſervant *CHARLES* our moſt gracious King and governour;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and preſerve our gracious Queen *CATHERINE*, *James* Duke of *York*, and all the Royal Family;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word, and that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility with grace, wiſdom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations, unity, peace, and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, & comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then ſhall the Prieſt, and the people with him, ſay the Lords Prayer.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Pr. O Lord, deal not with us after our ſins.

Anſ. Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee in all our troubles & adverſities, whenſoever they oppreſs us; & graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, & by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. O Lord, let thy mercy be ſhewed upon us,

Anſ. As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer of S.* Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts, Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers and Thankſgivings upon ſeveral occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.*

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although we for our iniquities have worthily deſerved a plague of rain

rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of dearth and famine.*

O God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the holy Ghoſt be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jeſus Chriſt our Lord. *Amen.*

¶ *In the time of any common plague or ſickneſs.*

O Almighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of king David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality, that like as thou didſt then accept of an atonement, and didſt command the deſtroying angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and wiſely make

choice of fit perſons to ſerve in the ſacred miniſtery of thy Church. And to thoſe, which ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

ALmighty God, the giver of all good gifts, who of thy divine providence haſt appointed divers Orders in thy Church; Give thy grace, we humbly beſeech thee, to all thoſe who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Seſſion.*

MOſt gracious God, we humbly beſeech thee, as for this kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldeſt be pleaſed to direct and proſper all their Conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Sovereign, and his kingdoms; that all things may be ſo ordered and ſetled by their endeavours upon the beſt and ſureſt foundations, that peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.*

O God, the Creatour and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate [* *eſpecially thoſe for whom our prayers are deſired*] that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. *Amen.*

* This to be ſaid when any deſire the Prayers of the congregation.

¶ *A Prayer that may be ſaid after any of the former.*

O God, whoſe nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great

great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving kindneſs to us, and to all men [† *particularly to thoſe who deſire now to offer up their praiſes and thanksgivings for thy late mercies vouchſafed unto them.*] We bleſs thee for our creation, preſervation, and all the bleſſings of this life, but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not onely with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord; to whom with thee and the holy Ghoſt be all honour and glory, world without end. *Amen.*

† This to be ſaid when any that have been prayed for, deſire to return praiſe.

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For peace and deliverance from our enemies.*

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world

may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring publick peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the Plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembring mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy upon our weak and unworth humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. *Amen.*

¶ *This*

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.*

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting & drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHen they drew high unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the sole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theives.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The third Sunday in Advent.

The Epiſtle. Rom. 15. 4.

WHatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus: that ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God. Now I ſay, that Jeſus Chriſt was a Miniſter of the circumciſion, for the truth of God, to confirm the promiſes made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaid, Rejoyce ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghoſt.

The Goſpel. S. Luke 21. 25.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity, the ſea and the waves roring; mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold, the fig-tree, and all the trees; When they now ſhoot forth, ye ſee and know of your own ſelves that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled: Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

The third Sunday in Advent.

The Collect.

O Lord Jeſu Chriſt, who at thy firſt coming didſt ſend thy meſſenger to prepare thy way before thee; Grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſdom of the juſt, that at thy ſecond coming to judge the world, we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 4. 1.

LEt a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment: yea, I judge not mine

mine own ſelf. For I know nothing by my ſelf, yet am I not hereby juſtified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God.

The Goſpel. S. Matth. 11.2.

NOw when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, Art thou he that ſhould come, or do we look for another? Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more then a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs we are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with thee and the holy Ghoſt be honour & glory, world without end. *Amen.*

The Epiſtle. Phil. 4.4.

REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

The Goſpel. S. John 1. 19.

THis is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? and he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias: And they which were ſent, were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet?

prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſes ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called, *Chriſtmas-day.*

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee, and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Heb. 1. 1.

GOd who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: Being made ſo much better then the angels, as he hath by inheritance obtained a more excellent name then they. For unto which of the angels ſaid he at any time, Thou art my Son, This day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladneſs above thy fellows. And, Thou Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Goſpel. S. John 1. 1.

IN the beginning was the Word, & the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not. There was a man ſent from

from God, whoſe name was John. The ſame came for a witneſs to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name: which were born not of bloud, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

S. Stephens day.
The Collect.

GRant, O Lord, that in all our ſufferings here upon earth for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the holy Ghoſt, may learn to love and bleſs our perſecutors by the example of thy firſt Martyr Saint Stephen, who prayed for his murtherers to thee, O bleſſed Jeſus, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediatour and Advocate. *Amen.*

¶ *Then ſhall follow the Collect of the Nativity, which ſhall be ſaid continually unto New-years Eve.*

For the Epiſtle. Acts 7. 55.

STephen being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned Stephen calling upon God, and ſaying, Lord Jeſus receive my ſpirit. And he kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel. S. Matth. 23. 34.

BEhold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous bloud ſhed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

S. *John*

Saint John the Evangeliſt.

S. John the Evangeliſts day.
The Collect.

MErciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 1. 1.

THat which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſt unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

The Goſpel. S. John 21. 19.

JEſus ſaid unto Peter, Follow me. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: Yet Jeſus ſaid not unto him, He ſhall not die; but If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world it ſelf could not contain the books that ſhould be written.

The Innocents day.
The Collect.

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 14. 1.

ILooked, and lo, a Lamb ſtood on the mount Sion, and with him an hun-

hundred fourty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders; and no man could learn that ſong, but the hundred and fourty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Goſpel. S. Matth. 2. 13.

THe angel of the Lord appeared to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my Son. Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

The Sunday after Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Gal. 4. 1.

NOw I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutours and governours, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

The

The Goſpel. S. Matth. 1. 18.

THe birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with child of the holy Ghoſt. Then Joſeph her huſband, being a juſt man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghoſt. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold, a Virgin ſhall be with child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till ſhe had brought forth her firſt-born Son; and he called his name Jeſus.

The Circumciſion of Chriſt.

The Collect.

ALmighty God, who madeſt thy bleſſed Son to be circumciſed, and obedient to the law for man; Grant us the true circumciſion of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 4. 8.

BLeſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion onely, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion, to them who are not of the circumciſion onely, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe, that he ſhould be the heir of the world, was not to Abraham or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

The Goſpel. S. Luke 2. 15.

ANd it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad

abroad the ſaying which was told them concerning this child. And all they that heard it, wondred at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondered them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

¶ *The ſame Collect, Epiſtle, and Goſpel ſhall ſerve for every day after, unto the Epiphany.*

The Epiphany, or the Manifeſtation of Chriſt to the Gentiles.

The Collect.

O God, who by the leading of a ſtar didſt manifeſt thy onely begotten Son to the Gentiles; Mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 3. 1.

FOr this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel: Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs then the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord. In whom we have boldneſs and acceſs with confidence by the faith of him.

The Goſpel. S. Matth. 2. 1.

WHen Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem, ſaying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them, where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: For out of thee ſhall

ſhall come a Governour that ſhall rule my people Iſrael. Then Herod when he had privily called the wiſemen, enquired of them diligently what time the ſtar appeared. And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found him, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was. When they ſaw the ſtar, they rejoyced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him: And when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrhe. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own countrey another way.

The firſt Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly then he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office; ſo we being many, are one body in Chriſt, and every one members one of another.

The Goſpel. S. Luke 2. 41.

NOw his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem, and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a days journey, and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jeruſalem, ſeeking him. And it came to paſs that after three days they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them,

them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The ſecond Sunday after the Epiphany.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 12. 6.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us propheſie according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoycing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you; bleſs, and curſe not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word onely and my servant shall be healed. For I am a man under authority, having souldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

LEt every soul be subject unto the higher powers; for there is

is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Mat. 8. 23.

AND when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy church & household continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a

quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

The Goſpel. S. Mat. 13. 24.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt; and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The ſixth Sunday after the Epiphany.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope, we may purifie our ſelves, even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth, ever one God world without end. *Amen.*

The Epiſtle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs, is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God

God was manifeſted, that he might deſtroy the works of the devil.

The Goſpel. S. Mat. 24. 23.

THen if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Son of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuageſima, or the third Sunday before Lent.

The Collect.

O Lord, we beſeech thee favourably to hear the prayers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

The Goſpel. S. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all

the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

O Lord God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor. 11. 19.

YE ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproch, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I fourty ſtripes ſave one. Thrice was I beaten with rods. Once was I ſtoned. Thrice I ſuffered ſhipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I needs muſt glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

The Sunday called Quinquageſima.

The Goſpel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, & bare fruit an hundredfold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this; The ſeed is the word of God. Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock, are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; Send thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all vertues, without which whoſoever liveth, is counted dead before thee. Grant this for thine onely Son Jeſus Chriſts ſake. *Amen.*

The Epiſtle. 1 Cor. 13. 1.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and

we propheſie in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The Goſpel. S. Luke 18. 31.

THen Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: And hearing the multitude paſs by, he aſked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus, thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epiſtle. Joel 2. 12.

TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleſſing behind him, even a meat-offering and a drink-

drink-offering unto the Lord your God? Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemn aſſembly, gather the people, ſanctifie the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts; let the bridegroom go forth of his chamber, and the bride out of her cloſet; let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproch, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?

The Goſpel. S. Matth. 6. 16.

WHen ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face, that thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

The firſt Sunday in Lent.

The Collect.

O Lord, who for our ſake didſt faſt fourty days and fourty nights; Give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the ſpirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 6. 1.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation) giving no offence in any thing, that the miniſtery be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. S. Matth. 4. 1.

THen was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted fourty days and fourty nights,

nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how you ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forwarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel. S. Matth. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwared and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs

crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Chriſt alſo hath loved us. and hath given himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; For ye were ſometimes darkneſs, but now ye are light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs and righteouſneſs and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them: For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. S. Luke 11. 14.

JEſus was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And other tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he

he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there; and the laſt ſtate of that man is worſe then the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, we beſeech thee, Almighty God, that we, who for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. 4. 21.

TEll me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh; but he of the free-woman was by promiſe. Which things are an Allegory: for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many mo children then ſhe which hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the ſpirit; even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. S. John 6. 1.

JEſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhal we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do) Philip anſwered him, Two hundred peny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peters brother, ſaith unto him, There is a lad here which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place.

So

So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

The fifth Sunday in Lent.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 9. 11.

CHriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to ſay, not of this building; neither by the bloud of goats and calves; but by his own bloud he entred in once into the holy place, having obtained eternal redemption for us. For if the bloud of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the bloud of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God? And for this cauſe he is the Mediatour of the new Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the promiſe of eternal inheritance.

The Goſpel. S. John 8. 46.

JEſus ſaid, Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh, and judgeth. Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf? Jeſus anſwered, If I honour my ſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I

ſhall

ſhall be a liar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoyced to ſee my day, and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the exampie of his patience, and alſo be made partakers of his reſurrection; through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 2. 5.

LEt this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jeſus every knee ſhould bowe, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. S. Mat. 27. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of bloud unto this day. (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potters field, as the Lord appointed me.) And Jeſus ſtood before the governour; and the governour aſked him, ſaying, Art thou the king of the Jews? And

Jeſus

Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? they said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just person: see ye to it. Then answered all the people, and said, His bloud be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with

with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge and filled it with vineger, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, & came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isa. 63. 1.

WHo is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel,

Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to erre from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the Feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve

went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, were I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my bloud of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst

couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come. Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest;

and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by, ſaid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Tueſday before Eaſter.

For the Epiſtle. Iſa. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting. For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near to me. Behold, the Lord God will help me; who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment: the moth ſhall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

The Goſpel. S. Mark 15. 1.

AND ſtraightway in the morning, the chief prieſts held a conſultation with the elders and ſcribes, and the whole councel, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate aſked him, Art thou the king of the Jews? And he anſwering, ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing: ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (for he knew that the chief prieſts had delivered him for envy) but the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them. And Pilate anſwered

swered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, *THE KING OF THE JEWS.* And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, he saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Heb. 9. 16.

WHere a testament is, there must also of necessity be the

death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without bloud: For when Moses had spoken every precept to all the people, according to the law, he took the bloud of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the bloud of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with bloud both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with bloud; and without shedding of bloud is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOw the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passoever with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks

thanks, and said, Take this, & divide it among your selves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my bloud, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; & his sweat was as it were great drops of bloud falling down to the ground. And when he arose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

tion. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs? When they who were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote the ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him. Then Jeſus ſaid unto the chief prieſts and captains of the temple, and the elders who were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs. Then took they him, and led him, and brought him into the high prieſts houſe, and Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him: for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while ye yet ſpake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jeſus mocked him, and ſmote him. And when they had blind-folded him, they ſtruck him on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him. And as ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes came together, and led him into their councel, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo ask you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

Thurſday before Easter.

The Epiſtle. 1 Cor. 11. 17.

IN this that I declare unto you, I praiſe you not; that you come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved, may be made maniſeſt among you. When

ye

ye come together therefore into one place, this is not to eat the Lords ſupper: for in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel. S. Luke 23. 1.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king. And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him, and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this men. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arayed him in a gorgeous robe,

robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed. And Pilate gave ſentence that it ſhould be as they required. And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the countrey, and on him they laid the croſs, that he might bear it after Jeſus. And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children. For behold, the days are coming, in which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry? And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment and caſt lots. And the people ſtood beholding; and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſouldiers alſo mocked him, coming to him, and offering him vineger, and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf

ſelf, and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds, but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe. And it was about the ſixth hour. And there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off, beholding theſe things.

Good Friday.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thee for all eſtates of men in thy holy church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour Jeſus Chriſt. *Amen.*

O Merciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epiſtle. Heb. 10. 1.

THe law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the bloud of bulls and of goats

ſhould

ſhould take away ſins: Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings, and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice and offering, and burnt offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins. But this man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the bloud of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh: And having an high prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith without wavering: (for he is faithful that promiſed) And let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: and ſo much the more, as ye ſee the day approaching.

The Goſpel. S. John 19. 1.

PIlate therefore took Jeſus, and ſcourged him. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail king of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore, and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God. When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou?

But

But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? Knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee? Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out ſaying, If thou let this man go, thou art not Ceſars friend: Whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away. And he bearing his croſs, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews. Pilate anſwered, What I have written, I have written. Then the ſouldiers when they had crucified Jeſus, took his garments, (and made four parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did. Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home. After this, Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vineger: and they filled a ſpunge with vineger, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the

croſs

croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out bloud and water. And he that ſaw it bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken. And again, another ſcripture ſaith, They ſhall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy bleſſed Son our Saviour Jeſus Chriſt; ſo by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits, who died and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 3. 17.

IT is better, if the will of God be ſo, that ye ſuffer for well-doing, then for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt; (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

The Goſpel. S. Mat. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple. He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, Sir, we remember that that deceiver ſaid while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe then the firſt. Pilate ſaid unto them, Ye have a watch

watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

Eaſter day.

¶ *At Morning Prayer, inſtead of the Pſalm,* O come let us, &c. *theſe Anthems ſhall be ſung or ſaid.*

CHriſt our paſſover is ſacrificed for us: therefore let us keep the feaſt. Not with the old leaven, neither with the leaven of malice and wickedneſs: but with the unleavened bread of ſincerity and truth. 1 *Cor.* 5. 7.

CHriſt being raiſed from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God through Jeſus Chriſt our Lord. *Rom.* 6. 9.

CHriſt is riſen from the dead: and become the firſt-fruits of them that ſlept. For ſince by man came death: by man came alſo the reſurrection of the dead. For as in Adam all die: even ſo in Chriſt ſhall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. 3. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: for which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime when ye lived in them.

The Goſpel. S. John 20. 1.

THe firſt day of the week cometh Mary Magdalene, early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together, and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtouping down, and looking in, ſaw the linen clothes

clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it ſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed. For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life; We humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

PEter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem, whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he aroſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witneſs, that through his Name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

The Goſpel. S. Luke 24. 13.

BEhold, two of his diſciples went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk and are ſad? And the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, who was a prophet mighty

ty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who

are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

JEsus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.
The Collect.

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he

he that believeth that Jeſus is the Son of God? This is he that came by water and bloud, even Jeſus Chriſt; not by water onely, but by water and bloud: and it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, & he that hath not the Son, hath not life.

The Goſpel. S. John 20. 19.

THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained.

The ſecond Sunday after Eaſter.
The Collect.

ALmighty God, who haſt given thine onely Son to be unto us both a ſacrifice for ſin, and alſo an enſample of godly life; Give us grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life, through the ſame Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. S. John 10. 11.

JEſus ſaid, I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and

fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who ſheweſt to them that be in errour the light of thy truth, to the intent that they may return into the way of righteouſneſs; Grant unto all them that are admitted into ỹ fellowſhip of Chriſts religion, that they may eſchew thoſe things that are contrary to their profeſſion, & follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of malicioufneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Goſpel. S. John. 16. 16.

JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me; and again, A little while and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while and ye ſhall not ſee me; and again, A little while and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

OAlmighty God, who alone canſt order the unruly wills and

and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; But whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.
The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers onely, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their af-

affliction, and to keep himſelf unſpotted from the world.

The Goſpel. S. John 16. 23.

VErily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my Name, he will give it you. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your joy may be full. Theſe things have I ſpoken unto you in proverbs: the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my Name: and I ſay not unto you, that I will pray the Father for you; for the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.
The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts 1. 1.

THe former treatiſe have I made O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven,

ven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

The Goſpel. S. Mark 16. 14.

JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.
The Collect.

O God the King of glory, who haſt exalted thine onely Son Jeſus Chriſt with great triumph unto thy kingdom in heaven; We beſeech thee, leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel. S. John 15. 26. *and part of the* 16. *Chapter.*

WHen the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me; but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

Whitſunday.

The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts 2. 1.

WHen the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: and they were all filled with the holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

The Goſpel. S. John 14. 15.

JEſus ſaid unto his diſciples, If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world? Jeſus anſwered, and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and

and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater then I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun-week.
The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 10. 34.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all) That word, I ſay, you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached: How God anointed Jeſus of Nazareth with the holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not to all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, who have received the holy Ghoſt as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The

The Goſpel. S. John 3. 16.

GOd ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the Name of the onely begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun-week.
The Collect.

GOd, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God world without end. *Amen.*

For the Epiſtle. Acts 8. 14.

WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. (For as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt.

The Goſpel. S. John 10. 1.

VErily, verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow; but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.
The Collect.

ALmighty and everlaſting God, who haſt given unto us thy ſer-

ſervants grace, by the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; We beſeech thee, that thou wouldeſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God world without end. *Amen.*

For the Epiſtle. Rev. 4. 1.

AFter this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the ſpirit; and behold, a throne was ſet in heaven, and one ſat on the throne, and he that ſat, was, to look upon, like a jaſper and a ſardine ſtone: and there was a rainbow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were created.

The Goſpel. S. John 3. 1.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again.

again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The firſt Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee, both in will and deed, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. John 4. 7.

BEloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his onely begoten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: He that feareth is not made perfect in love. We love him; becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel. S. Luke 16. 19.

THere was a certain rich man, who was clothed in purple, and fine linen, and fared ſumptuouſly every day. And there was a certain begger named Lazarus, who was laid at his gate full of ſores; and deſiring

to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from ỹ dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit

Spirit which he hath given us.

The Goſpel. S. Luke 14. 16.

A Certain man made a great ſupper, and bade many; and ſent his ſervant at ſupper-time to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it; I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed. And another ſaid, I have married a wife, and therefore I cannot come. So that ſervant came, and ſhewed his Lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go up quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the Lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, That none of thoſe men which were bidden, ſhall taſte of my ſupper.

The third Sunday after Trinity.

The Collect.

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1. S. Pet. 5. 5.

ALl of you be ſubiect one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him, for he careth for you. Be ſober, be vigilant, becauſe your adverſary the devil, as a roring lion, walketh about ſeeking whom he may devour. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

The Goſpel. S. Luke 15. 1.

THen drew near unto him all the publicanes and ſinners for to hear him. And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, & go after that which is loſt, until he find it? and when he hath found it, he layeth it on his ſhoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons,

ſons, which need no repentance. Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the Protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this O heavenly Father, for Jeſus Chriſts ſake our Lord. *Amen.*

The Epiſtle. Rom. 8.18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groneth, and travaileth in pain together until now. And not onely they, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the adoption, to wit, the redemption of our body.

The Goſpel. S. Luke 6. 36.

BE ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven: give, and it ſhall be given unto you: good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethen, be pitiful, be courteous; not rendring evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousnes sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people presſed upon him to hear the word of God, he stood by the lake of Genne-sareth; and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word, I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, & John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resur-

reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him; knowing, that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through Jeſus Chriſt our Lord.

The Goſpel. S. Matth. 5. 20.

JEſus ſaid unto his diſciples, Except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

The ſeventh Sunday after Trinity.
The Collect.

LOrd of all power and might, who art the authour and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 6. 19.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, & become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. S. Mark 8. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint

by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BRethren, we are debters, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea; & did all eat the same spirtual meat, and did all drink the same spiritual drink: (for they drank

drank of that ſpiritual rock that followed them; and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. S. Luke 16. 1.

JEſus ſaid unto his diſciples, there was a certain rich man who had a ſteward, & the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the Lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer then the children of light. And I ſay unto you, Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 12. 1.

COncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of

God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. S. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy almighty power, moſt chiefly in ſhewing mercy and pity; Mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 15. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day according to the Scriptures; and that he was ſeen of Cephas, then of the twelve. After that, he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent; but ſome are fallen aſleep. After that, he was ſeen of James; then of all the Apoſtles; and laſt of all he was ſeen of me alſo, as of one born out of due time: For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the church of God. But by the grace of God I am what I am: and

and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. S. Luke 18. 9.

JEſus ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others; Two men went up into the temple to pray; the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publicane ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather then the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.
The Collect.

ALmighty and everlaſting God, who art always more ready to hear, then we to pray, and art wont to give more then either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. *Amen.*

The Epiſtle. 2 Cor. 3. 4.

SUch truſt have we through Chriſt to God-ward. Not that we are ſufficient of our ſelves to think any thing, as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. S. Mark. 7. 31.

JEſus departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things

well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh, that thy faithful people do unto thee true and laudable ſervice; Grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 3. 16.

TO Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel. S. Luke 10. 23.

BLeſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, & have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, & tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right; this do, and thou ſhalt live. But he willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, & departed, leaving him half dead. And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care

of

of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee. which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

The fourteenth Sunday after Trinity.
The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou doſt command, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 5. 16.

I Say then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtriſe, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they who do ſuch things ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. And they that are Chriſts, have crucified the fleſh, with the affections and luſts.

The Goſpel. S. Luke 17. 11.

AND it came to paſs, as Jeſus went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who ſtood afar off. And they lifted up their voices, and ſaid, Jeſus maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.
The Collect.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. 6. 2.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumcifed; onely leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither

ther they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

The Goſpel. S. Matth. 6. 24.

NO man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, & deſpiſe the other. Ye cannot ſerve God and Mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on: Is not the life more then meat, and the body then raiment? Behold the fowls of the air; for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow; for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

The ſixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 3. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt,

Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the biere, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up amoung us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But

But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the onely God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

The Goſpel. S. Mat. 22. 34.

WHen the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, aſked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus aſked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? and no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any mo queſtions.

The nineteenth Sunday after Trinity.

The Collect.

OGod, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 4. 17.

THis I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt: If ſo be that

that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Mat. 9. 1.

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

OAlmighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The

The one and twentieth Sunday after Trinity.

The Goſpel. S. Mat. 22. 1.

JEſus ſaid, The kingdom of heaven is like unto a certain king, who made a marriage for his ſon; & ſent forth his ſervants to call them that were bidden to the wedding; and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man who had not on a wedding-garment. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 6. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an ambaſſador in bonds, that

that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel. S. John 4. 46.

THere was a certain noble man, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 1. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel. S. Mat. 18. 21.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when he had begun to reckon, one was brought unto him, who ought him ten thouſand talents. But foraſmuch as he had not to pay, his lord com-

commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſame ſervant went out and found one of his fellow-ſervants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſory, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength who art the author of all godlineſs; Be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we ask faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt, whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. S. Mat. 22 15.

THen went the Phariſees and took councel how they might intangle him in his talk. And they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, what thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he

unto

unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.
The Collect.

O Lord, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſts ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might, according to his glorious power, unto all patience, and long-ſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. S. Matth. 9. 18.

WHile Jeſus ſpake theſe things unto Johns diſciples, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe and followed him, and ſo did his diſciples. (And behold, a woman which was diſeaſed with an iſſue of bloud twelve years, came behind him, and touched the hem of his garment. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, Be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, he ſaid unto them, Give place; for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.
The Collect.

STir up, we beſeech thee, O Lord, the wills of thy faithful people, that they plenteouſly bringing forth the

the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, & shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *The Lord our righteousness.* Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; But, The Lord liveth who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any mo Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrews day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, & shalt believe in thine heart, that God hath raised him from the dead, thou shalt be

be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed. For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things! But they have not all obeyed the Goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

The Goſpel. S. Mat. 4. 18.

JEſus walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers) and he ſaith unto them, Follow me; and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee, and John his brother in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip and their father, and followed him.

Saint Thomas the Apoſtle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the faith didſt ſuffer thy holy Apoſtle Thomas to be doubtful in thy Sons reſurrection; Grant us ſo perfectly, and without all doubt to believe in thy Son Jeſus Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame Jeſus Chriſt, to whom with thee and the holy Ghoſt be all honour and glory now and for evermore. *Amen.*

The Epiſtle. Eph. 2. 19.

NOw therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye alſo are builded together for an habitation of God through the Spirit.

The Goſpel. S. John 20. 24.

THomas, one of the twelve, called Didymus, was not with

them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days again his diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his Name.

The Converſion of Saint Paul.

The Collect.

O God, who through the preaching of the bleſſed Apoſtle Saint Paul, haſt cauſed the light of the Goſpel to ſhine throughout the world; Grant, we beſeech thee, that we having his wonderful converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 9. 1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man; but they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus: for behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him,

him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem; and here he hath authority from the chief prieſts to bind all that call on thy Name. But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

The Goſpel. S. Mat. 19. 27.

PEter anſwered and ſaid unto Jeſus, Behold, we have forſaken all and followed thee, what ſhall we have therefore? And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

The preſentation of Chriſt in the temple, commonly called, The purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beſeech thy Majeſty, that as thy only begotten Son was this day preſented in the temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy ſon Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Mal. 3. 1.

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner, and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them

as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke. 2. 22.

AND when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a Propheteſs, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from

from falſe Apoſtles, may be ordered and guided by faithful and true Paſtours, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 1. 15.

IN thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, who was guide to them that took Jeſus: for he was numbred with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity, and falling headlong he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of bloud. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his Biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in & out among us; beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry & Apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel. S. Matth. 11. 25.

AT that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, & he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls; for my yoke is eaſie, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus Chriſt by the meſſage of an Angel; ſo by his croſs and paſſion we may be brought unto the glory of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 7. 10.

MOreover the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David. Is it a ſmall thing for you to

weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The Goſpel. S. Luke 1. 26.

AND in the ſixth moneth the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth, to a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; & the virgins name was Mary. And the angel came in unto her, and ſaid, Hail, thou that art highly favoured, the Lord is with thee; bleſſed art thou among women. And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be. And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end. Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man? And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, & the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age; and this is the ſixth moneth with her who was called barren. For with God nothing ſhall be unpoſſible. And Mary ſaid, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

OAlmighty God, who haſt inſtructed thy holy Church with the heavenly doctrine of thy Evangeliſt Saint Mark; Give us grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of thy holy Goſpel, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. 4. 7.

UNnto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith when he aſcended up on high, he led captivity captive, & gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things) And he gave ſome apoſtles, & ſome prophets, and ſome evangeliſts, and ſome paſtours and teachers; for the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the body of Chriſt; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs,

craftineſs, whereby they lie in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt. From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel. S. John 15. 1.

I Am the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlaſting life; Grant us perfectly to know thy Son Jeſus Chriſt to be the way, the truth, and the life, that following the ſteps of thy holy Apoſtles, Saint Philip and Saint James, we may ſtedfaſtly walk in the way that leadeth to eternal life, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jam. 1. 1.

JAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in faith, nothing wavering; for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in

his ways. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

The Goſpel. S. John 14. 1.

AND Jeſus ſaid unto his diſciples, Let not your heart be troubled; ye believe in God, believe alſo in me. In my Fathers houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo. And whither I go, ye know, and the way ye know. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye ſhould have known my Father alſo; and from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſayeſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or elſe believe me for the very works ſake. Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works then theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my Name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my Name, I will do it.

Saint Barnabas the Apoſtle.

The Collect.

O Lord God Almighty, who didſt endue thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt; Leave us not, we beſeech thee, deſtitute of thy manifold gifts, nor yet of grace to uſe them alway to thy honour and glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 22.

TIdings of theſe things came unto the ears of the Church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarſus for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the Church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout

out all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel. S. John 15. 12.

THis is my commandment, that ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Iſa. 40. 1.

COmfort ye, comfort ye my people, ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever. O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength; lift it up, be not afraid: ſay unto the cities of Judah, Behold your God. Behold, the Lord God will come with ſtrong hand, and his arm ſhall rule for him; behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.

The

The Goſpel. S. Luke 1. 57.

ELiſabeths full time came that ſhe ſhould be delivered; and ſhe brought forth a ſon. And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her. And it came to paſs, that on the eighth day they came to circumciſe the child, and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God. And fear came on all that dwelt round about them; and all theſe ſayings were noiſed abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, ſaying, What manner of child ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David; as he ſpake by the mouth of his holy prophets, which have been ſince the world began; that we ſhould be ſaved from our enemies, and from the hand of all that hate us; to perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, child, ſhalt be called the prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

OAlmighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, we beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 12. 1.

ABout that time Herod the king ſtretched forth his hands to vex certain of the church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were

were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Goſpel. S. Mat. 16. 13.

WHen Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona: for fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Saint James the Apoſtle.

The Collect.

GRant, O merciful God, that as thine holy Apoſtle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jeſus Chriſt, and followed him; ſo we forſaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 11. 27. *and part of chap.* 12.

IN thoſe days came prophets from Jeruſalem unto Antioch. And

And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel. S. Mat. 20. 20.

THen came to him the mother of Zebedees children, with her ſons worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Saint Bartholomew the Apoſtle.

The Collect.

O Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy word; Grant, we beſeech thee, unto thy Church to love that word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Acts 5. 12.

BY the hands of the Apoſtles were many ſigns and wonders wrought among the people (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel. S. Luke 22. 24.

AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

O Almighty God, who by thy bleſſed Son didſt call Matthew from the receipt of cuſtom to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires, and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. 4. 1.

THerefore ſeeing we have this miniſtery, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

The Goſpel. S. Mat. 9. 9.

AND as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicanes and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with publicanes and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlaſting God, who haſt ordained and conſtituted the ſervices

ſervices of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee ſervice in heaven; ſo by thy appointment they may ſuccour and defend us on earth, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 12. 7.

THere was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the bloud of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

The Goſpel. S. Mat. 18. 1.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my Name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangeliſt.

The Collect.

ALmighty God, who calledſt Luke the Phyſician, whoſe praiſe is in the Goſpel, to be an Evangeliſt, and Phyſician of the ſoul; May it pleaſe thee, that by the wholſom Medicines of the doctrine delivered by him, all the diſeaſes of our ſouls may be healed, through the merits of thy Son Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love his appearing. Do thy diligence to come ſhortly unto me: For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia. Onely Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtery. And Tychicus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: the Lord reward him according to his works. Of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpel. S. Luke 10. 1.

THe Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore ſaid he unto them, The harveſt truly is great, but the labourers are few; pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways, behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apoſtles.

The Collect.

OAlmighty God, who haſt built thy Church upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone; Grant us ſo to be joyned together in unity of ſpirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. S. Jude 1.

JUde the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the onely Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though

though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

The Goſpel. S. John 15. 17.

THeſe things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord: if they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they know not him that ſent me. If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin; but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints day.

The Collect.

OAlmighty God, who haſt knit together thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. *Amen.*

For the Epiſtle. Rev. 7. 2.

ANd I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and fourty and four thouſand, of all the tribes of the children of Iſrael.

Of the tribe of Juda were ſealed twelve thouſand.

Of the tribe of Reuben were ſealed twelve thouſand.

Of

Of the tribe of Gad were ſealed twelve thouſand.

Of the tribe of Aſer were ſealed twelve thouſand.

Of the tribe of Nephthalim were ſealed twelve thouſand.

Of the tribe of Manaſſes were ſealed twelve thouſand.

Of the tribe of Simeon were ſealed twelve thouſand.

Of the tribe of Levi were ſealed twelve thouſand.

Of the tribe of Iſachar were ſealed twelve thouſand.

Of the tribe of Zabulun were ſealed twelve thouſand.

Of the tribe of Joſeph were ſealed twelve thouſand.

Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel. S. Matth. 5. 1.

JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The Order for the Adminiſtration of the Lords Supper, or holy Communion.

¶ *SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate at leaſt ſome time the day before.*

¶ *And if any of thoſe be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and adverti ſe him, that in any wiſe he preſume not to come to the Lords Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.*

¶ *The ſame order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties ſo at variance be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate. Provided, that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending perſon according to the Canon.*

¶ *The Table at the Communion-time having a fair white linen cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the North-ſide of the Table, ſhall ſay the Lords Prayer, with the Collect following, the people kneeling.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; Cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord. *Amen*

¶ *Then ſhall the Prieſt, turning to the people, rehearſe diſtinctly all the* TEN COMMANDMENTS; *and the people ſtill kneeling, ſhall after every Commandment aſk God mercy for their tranſgreſſion thereof for the time paſt, and grace to keep the ſame for the time to come, as followeth.*

Miniſter.

GOd ſpake theſe words and ſaid, I am the Lord thy God: Thou ſhalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-

maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murther.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

¶ *Then ſhall follow one of theſe two Collects for the King, the Prieſt ſtanding as before, and ſaying,*

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; Have mercy upon the whole Church, and ſo rule the heart of thy choſen ſervant *Charles* our King and Governour, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee, and the holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom; We humbly beſeech thee ſo to diſpoſe and govern the heart of *CHARLES* thy ſervant, our King and Governour, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall be ſaid the Collect of the day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying,* The Epiſtle [*or,* The portion of Scripture appointed for the Epiſtle] is written in the ——— Chapter of ——beginning at the ——verſe. *And the Epiſtle ended, he ſhall ſay,* Here endeth the Epiſtle. *Then ſhall he read the Goſpel (the people all ſtanding up) ſaying,* The holy Goſpel is written in the ——Chapter of ——beginning at the ——verſe. *And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the people ſtill ſtanding, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible: And in one Lord Jeſus Chriſt, the onely begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, by whom all things were made: Who for us men, and for our ſalvation came down from heaven, And was incarnate by the holy Ghoſt of the Virgin Mary, And was made man, And was crucified alſo for us under Pontius Pilate. He ſuffered and was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the holy Ghoſt, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the reſurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate ſhall declare unto the people what Holy-days, or Faſting-days are in the week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.*

¶ *Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.*

¶ *Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.*

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven. S. *Mat.* 5. 16.

Lay not up for your ſelves treaſure upon the earth, where the ruſt and moth doth corrupt, and where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where thieves do not break through and ſteal. S. *Matt.* 6. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. *Mat.* 7. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. S. *Mat.* 7. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I reſtore four fold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* 9. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel, 1 *Cor.* 9. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity; for God loveth a chearful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* 6. 6, 7.

While we have time, let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* 6. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Names ſake, who have miniſtred unto the ſaints, and yet do miniſter. *Heb.* 6. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is pleaſed. *Heb.* 13. 16.

Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 S. *John* 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* 4. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity. *Tob.* 4. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paid him again. *Prov.* 19. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* 41. 1.

¶ *Whilſt theſe ſentences are in reading, the Deacons, Church-wardens, or other fit perſon appointed for that purpoſe, ſhall receive the alms for the poor,*

and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (*to accept our alms and oblations, and*) to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governours; and specially thy servant *CHARLES* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments; And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate, *Amen.*

If there be no alms or oblations, then shall the words (*of accepting our alms and oblations*) be left out unsaid.

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holy-day, immediately preceding) After the Sermon, or Homily ended, he shall read this Exhortation following.*

DEarly beloved, on ——— day next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly

heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not onely to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not onely againſt God, but alſo againſt your neighbours, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; and being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences at Gods hand: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent you of your ſins, or elſe come not to that holy Table, leſt after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul.

And becauſe it is requiſite, that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience; therefore if there be any of you, who by this means cannot quiet his own conſcience herein, but requireth further comfort or counſel; let him come to me, or to ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that by the miniſtry of Gods holy word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſs.

¶ *Or in caſe he ſhall ſee the people negligent to come to the holy Communion, inſtead of the former, he ſhall uſe this Exhortation.*

DEarly beloved brethren, on---- I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here preſent, & beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden by God himſelf. Ye know how grievous and unkind a thing it is,

when a man hath prepared a rich feaſt, decked his table with all kind of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think a great injury and wrong done unto him? Wherefore moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing your ſelves from this holy Supper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe hindred with worldly buſineſs. But ſuch excuſes are not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not aſhamed to ſay you will not come? When ye ſhould return to God, will ye excuſe your ſelves, and ſay ye are not ready? Conſider earneſtly with your ſelves, how little ſuch feigned excuſes will avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part ſhall be ready, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your ſalvation: ſo it is your duty to receive the Communion, in remembrance of the ſacrifice of his death, as he himſelf hath commanded: Which if ye ſhall neglect to do, conſider with your ſelves, how great injury ye do unto God, and how ſore puniſhment hangeth over your heads for the ſame; when ye wilfully abſtain from the Lords Table, and ſeparate from your brethren, who come to feed on the banquet of that moſt heavenly food. Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind: for the obtaining whereof, we ſhall not ceaſe to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants, being conveniently placed for the receiving of the holy Sacrament, the Prieſt ſhall ſay this Exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body, and Bloud of our Saviour Chriſt, muſt conſider how Saint Paul exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his bloud; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily. For then we are guilty of the body and bloud of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lords Body; we kindle Gods wrath

wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Judge therefore your ſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively & ſtedfaſt faith in Chriſt our Saviour; amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf even to the death upon the Croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour, Jeſus Chriſt, thus dying for us, and the innumerable benefits which by his precious bloud-ſhedding he hath obtained to us; he hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our life. *Amen.*

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion.*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confeſſion to Almighty God, meekly kneeling upon your knees.

¶ *Then ſhall this general Confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, by one of the Miniſters, both he and all the people kneeling humbly upon their knees, and ſaying,*

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, Which we from time to time moſt grievouſly have committed, By thought, word, and deed, Againſt thy Divine Majeſty, Provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, And are heartily ſory for theſe our miſdoings, The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, moſt merciful Father; For thy Son our Lord Jeſus Chriſts ſake, Forgive us all that is paſt, And grant that we may ever hereafter ſerve and pleaſe thee In newneſs of life, To the honour and glory of thy Name, Through Jeſus Chriſt our Lord. Amen.

¶ *Then*

¶ *Then ſhall the Prieſt (or the Biſhop being preſent) ſtand up, and turning himſelf to the people, pronounce this Abſolution.*

ALmighty God our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

COme unto me all that travel and are heavy laden, and I will refreſh you. S. *Mat.* 11. 28.

So God loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. S. *John* 3. 16.

Hear alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to be received, That Jeſus Chriſt came into the world to ſave ſinners. 1 *Tim.* 1. 15.

Hear alſo what S. John ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1 S. *John* 2. 1.

¶ *After which, the Prieſt ſhall proceed, ſaying,*

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

¶ *Then ſhall the Prieſt turn to the Lord's Table, and ſay,*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlaſting God.

* Theſe words (*Holy Father*) muſt be omitted on Trinity Sunday.

¶ *Here ſhall follow the proper Preface, according to the time, if there be any ſpecially appointed: or elſe immediately ſhall follow,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Chriſtmas day, and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine onely Son to be born as at this time for us, who by the operation of the holy Ghoſt was made very Man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, *&c.*

¶ *Upon Eaſter day, and ſeven days after.*

BUt chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore, *&c.*

¶ *upon*

¶ *upon Aſcenſion day, and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, *&c.*

¶ *upon Whitſunday, and ſix days after.*

THrough Jeſus Chriſt our Lord; according to whoſe moſt true promiſe, the holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lightning upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, *&c.*

¶ *upon the Feaſt of Trinity only.*

WHo art one God, one Lord; not one onely perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *After each of which Prefaces, ſhall immediately be ſung or ſaid,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

¶ *Then ſhall the Prieſt kneeling down at the Lords Table, ſay in the name of all them that ſhall receive the Communion, this Prayer following.*

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy table. But thou art the ſame Lord, whoſe property is always to have mercy; Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Prieſt, ſtanding before the Table, hath ſo ordered the bread and wine, that he may with the more readineſs and decency break the bread before the people, and take the cup into his hands, he ſhall ſay the Prayer of conſecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption, who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again;

again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and bloud: Who in the same night that he was betrayed, *a* took bread, and when he had given thanks, *b* he brake it, and gave it to his disciples, saying, Take, eat, *c* this is my body which is given for you, do this in remembrance of me. Likewise after supper *d* he took the cup, and when he had given thanks he gave it to them, saying, Drink ye all of this, for this *e* is my bloud of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

a Here the Priest is to take the Paten into his hands:

b And here to break the bread:

c And here to lay his hand upon all the bread.

d Here he is to take the cup into his hand:

e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THe body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

THe bloud of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs bloud was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lords Prayer the people repeating after him every Petition.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith

faith in his bloud, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

ALmighty and everliving God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy myſteries, with the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that we are very members incorporate in the myſtical body of thy Son, which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour and glory world without end. *Amen.*

¶ *Then ſhall be ſaid or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the onely begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord, thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

¶ *Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.*

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be amongſt you, and remain with you always. *Amen.*

¶ *Collects*

¶ *Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one, or more; and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Sons Name; we beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

¶ *Upon the Sundays and other Holidays (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer* [For the good eſtate of the Catholick Church of Chriſt] *together with one or mo of theſe collects laſt before rehearſed, concluding with the Bleſſing.*

¶ *And there ſhall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Prieſt, according to his diſcretion.*

¶ *And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) communicate with the Prieſt.*

¶ *And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and*

and Deacons, they ſhall all receive the Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ *And to take away all occaſion of diſſenſion, and ſuperſtition, which any perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was conſecrated, it ſhall not be carried out of the Church, but the Prieſt and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.*

¶ *The Bread and Wine for the Communion, ſhall be provided by the Curate and the Church-wardens, at the charges of the Pariſh.*

¶ *And note, that every Pariſhioner ſhall communicate at the leaſt three times in the year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Eccleſiaſtical duties, accuſtomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.*

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal preſence of Chriſts natural Flesh and Blood. For the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Chriſtians) And the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts natural Body, to be at one time in more places then one.

The Miniſtration of Publick Baptiſm of INFANTS, to be uſed in the Church.

¶ THe people are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-days, when the moſt number of people come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar tongue. Nevertheleſs (if neceſſity ſo require) children may be baptized upon any other day.

¶ *And note, that there ſhall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of morning Prayer, to the Curate. And then the*

the Godfathers and Godmothers, and the people with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure water) and ſtanding there, ſhall ſay,

Hath this Child been already baptized, or no?

¶ *If they anſwer,* No: *Then ſhall the Prieſt proceed as followeth.*

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made *a lively member* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*; waſh *him* and ſanctifie *him* with the holy Ghoſt, that *he* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *he* may come to the land of everlaſting life; there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *this infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed, by Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel, written by Saint Mark, in the tenth chapter, at the thirteenth verſe.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Verily I ſay unto you,

you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ *After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.*

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture & deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likwiſe favourably receive *this* preſent *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the bleſſing of eternal life, and make *him* partaker of his everlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive *him*, to releaſe *him* of *his* ſins, to ſanctifie *him* with the holy Ghoſt, to give *him* the kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, *this Infant* muſt alſo faithfully for *his* part, promiſe by you that are *his* ſureties (until *he* come of age to take it upon *himſelf*) that *he* will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

I demand therefore,

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou be baptized in this faith?

Anſwer.

That is my deſire.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ *Then ſhall the Prieſt ſay,*

OMerciful God, grant that the old Adam in *this child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections, may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is here dedicated to thee by our office and miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of thy congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *this child* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they ſhall certifie him that the child may well endure it) he ſhall dip it in the water diſcreetly and warily, ſaying,

NI baptize thee In the Name N. of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *But*

¶ *But if they certifie that the child is weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words,*

NI baptize thee In the Name of ✠ the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the Prieſt ſhall ſay,*

WE receive this child into the congregation of Chriſts flock, * and do ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil, and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

* Here the Prieſt ſhall make a croſs upon the childs forehead.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *this child is* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe beneſits, and with one accord make our prayers unto him, that *this child* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall be ſaid, all kneeling,*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as *he is* made *partaker* of the death of thy Son, *he* may alſo be *partaker* of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be *an inheritour* of thine everlaſting kingdom, through Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this exhortation following.*

FOraſmuch as *this child* hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that *this Infant* be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he hath* here made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that *this child* may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always, that baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and to be

made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *Then ſhall he add, and ſay,*

YE are to take care that *this child* be brought to the Biſhop to be confirmed by him, ſo ſoon as *he* can ſay the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further inſtructed in the Church Catechiſm ſet forth for that purpoſe.

IT is certain by Gods word, that children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved.

TO take away all ſcruple concerning the uſe of the ſign of the Croſs in Baptiſm; the true Explication thereof, and the juſt reaſons for the retaining of it, may be ſeen in the xxxth Canon, firſt publiſhed in the year MDCIV.

The Miniſtration of Private Baptiſm of Children in Houſes.

¶ *THe Curates of every Pariſh ſhall often admoniſh the People, that they defer not the Baptiſm of their children longer then the firſt or ſecond Sunday next after their birth, or other Holiday falling between, unleſs upon a great and reaſonable cauſe, to be approved by the Curate.*

¶ *And alſo they ſhall warn them, that without like great cauſe and neceſſity they procure not their children to be baptized at home in their houſes. But when need ſhall compel them ſo to do, then Baptiſm ſhall be adminiſtred on this faſhion.*

¶ *Firſt let the Miniſter of the Pariſh (or in his abſence, any other lawful Miniſter that can be procured) with them that are preſent, call upon God, and ſay the Lords Prayer, and ſo many of the Collects appointed to be ſaid before in the Form of Publick Baptiſm, as the time and preſent exigence will ſuffer. And then, the child being named by ſome one that is preſent, the Miniſter ſhall pour water upon it, ſaying theſe words;*

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,*

WE yield thee hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beſeech thee to grant, that as *he* is now made partaker of the death of thy Son, ſo *he* may be alſo of his reſurrection: and that finally with the reſidue of thy Saints *he* may inherit thine everlaſting kingdom, through the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

¶ *And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. Yet nevertheleſs, if the child which is after this ſort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,*

I certifie you, that according to the due and preſcribed order of the Church

Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this child.

¶ *But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the Children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and

ſay the Prayer which the Lord himſelf taught us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that *he* being born again, and being made an heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.*

DOſt thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of ſaints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will.

¶ *Then ſhall the Prieſt ſay,*

WE receive this child into the Congregation of Chriſts flock, and do * ſign *him* with the ſign of the croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

* The Prieſt ſhall make a croſs upon the childs forehead.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that this child is by baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits,

benefits, and with one accord make our prayers unto him, that *he* may lead the reſt of *his* life according to this beginning.

¶ *Then ſhall the Prieſt ſay,*

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beſeech thee to grant, that *he* being dead unto ſin, & living unto righteouſneſs, and being buried with Chriſt in his death, may crucifie the old man, & utterly abolish the whole body of ſin, and that as *he* is made partaker of the death of thy Son, *he* may alſo be partaker of his reſurrection; ſo that finally with the reſidue of thy holy Church, *he* may be an inheritor of thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then all ſtanding up, the Miniſter ſhall make this exhortation to the Godfathers and Godmothers.*

FOraſmuch as this child hath promiſed by you *his* ſureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this infant be taught, ſo ſoon as *he* ſhall be able to learn, what a ſolemn vow, promiſe and profeſſion *he* hath made by you. And that *he* may know theſe things the better, ye ſhall call upon *him* to hear Sermons, and chiefly ye ſhall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a Godly and a Chriſtian life; remembring alway, that Baptiſm doth repreſent unto us our profeſſion, which is, to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *But if they which bring the infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghoſt, (which are eſſential parts of Baptiſm) then let the Prieſt baptize it in the form before appointed for publick Baptiſm of Infants; ſaving that at the dipping of the Child in the Font, he ſhall uſe this form of words.*

IF thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The Miniſtration of Baptiſm to ſuch as are of riper years, and able to anſwer for themſelves.

¶ *WHen any ſuch perſons as are of riper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for*

their examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.

¶ *And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holiday appointed) ſhall be ready to preſent them at the Font, immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.*

¶ *And ſtanding there, the Prieſt ſhall ask whether any of the perſons here preſented be baptized or no: If they ſhall anſwer,* No: *then ſhall the Prieſt ſay thus,*

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh,) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to *theſe perſons* that which by nature *they* cannot have, that *they* may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively *members* of the ſame.

¶ *Then ſhall the Prieſt ſay,*

Let us pray.

(¶ *And here all the Congregation ſhall kneel.*)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie the element of water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *ſervants*; waſh *them* and ſanctifie *them* with the holy Ghoſt, that *they* being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom world, that finally *they* may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe perſons*, that *they* coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, & as thou haſt promiſed by thy well-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you; So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that *theſe perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

¶ *Then*

¶ *Then ſhall the people ſtand up, and the Prieſt ſhall ſay,*

Hear the words of the Goſpel written by Saint John, in the third chapter, beginning at the firſt verſe.

THere was a man of the Phariſees named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles ỹ thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay nnto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ *After which, he ſhall ſay this exhortation following.*

BEloved, ye hear in this Goſpel the expreſs words of our Savior Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his aſcenſion into heaven (as we read in the laſt Chapter of Saint Marks Goſpel) he gave command to his Diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel, many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe, that he will favourably receive *theſe* preſent *perſons*, truly repenting and coming unto him by faith; that he will grant *them* remiſſion of *their* ſins, and beſtow upon *them* the holy Ghoſt; that he will give *them* the bleſſing of eternal life, and make *them partakers* of his everlaſting kingdom.

Where-

Wherefore we being thus perſwaded of the good will of our heavenly Father towards *theſe perſons*, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *theſe perſons*, that *they* may be born again, and be made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Prieſt ſhall ſpeak to the perſons to be baptized, on this wiſe.*

WEll-beloved, who are come hither deſiring to receive holy Baptiſm, *ye* have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the kingdom of heaven and everlaſting life. *Ye* have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, *ye* muſt alſo faithfully for your part promiſe in the preſence of theſe your witneſſes, and this whole congregation, that *ye* will renounce the devil and all his works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ *Then ſhall the Prieſt demand of each of the perſons to be baptized, ſeverally, theſe queſtions following.*

Queſtion.

DOſt thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou wilt not follow, nor be led by them?

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the world to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſw. All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this faith?

Anſwer. That is my deſire.

Queſtion.

WIlt thou then obediently keep Gods holy will and com-

commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ *Then ſhall the Prieſt ſay,*

O Merciful God, grant that the old Adam in *theſe perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our Office & Miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all Nations, and baptize them In the Name of the Father, and of the Son, and of the holy Ghoſt; Regard, we beſeech thee, the ſupplications of this Congregation; ſanctifie this water to the myſtical waſhing away of ſin: and grant that *the perſons* now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt take each perſon to be baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall aſk the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaying,*

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then ſhall the Prieſt ſay,*

WE receive this perſon into the Congregation of Chriſts flock, and * do ſign *him* with the ſign of the Croſs, in token that hereafter *he* ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto *his* lives end. Amen.

* Here the Prieſt ſhall make a croſs upon the perſons forehead.

¶ *Then ſhall the Prieſt ſay,*

SEeing now, dearly beloved brethren, that *theſe perſons are* regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that *they* may lead the reſt of *their* life according to this beginning.

¶ *Then ſhall be ſaid the Lords Prayer, all kneeling.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

We

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *theſe perſons*, that being now born again, and made *heirs* of everlaſting ſalvation through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. *Amen.*

¶ *Then all ſtanding up, the Prieſt ſhall uſe this exhortation following; ſpeaking to the Godfathers and Godmothers firſt.*

FOraſmuch as *theſe perſons* have promiſed in your preſence to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put *them* in mind what a ſolemn vow, promiſe and profeſſion *they have* now made before this Congregation, and eſpecially before you *their* choſen witneſſes. And ye are alſo to call upon *them* to uſe all diligence to be rightly inſtructed in Gods holy word, that ſo *they* may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly and ſoberly in this preſent world.

(¶ *And then ſpeaking to the new baptized perſons, he ſhall proceed, and ſay,*)

AND as for you who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us; ſo ſhould we who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ *It is expedient that every perſon thus baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.*

¶ *If any perſons not baptized in their infancy ſhall be brought to be baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extreme danger) the Office for Private Baptiſm, onely changing the word* [Infant] *for* [Child or Perſon] *as occaſion requireth.*

A CATECHISM,

That is to ſay, *An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.*

Queſtion.

WHat is your name?

Anſwer.

N. or *M.*

Queſt. Who gave you this name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein I was made

made a member of Chriſt, the child of God, and an inheritor of the Kingdom of heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

Queſtion.

Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſwer.

Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Catechiſt.

Rehearſe the Articles of thy belief.

Anſwer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into Hell, The third day he roſe again from the dead, He aſcended into Heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgiveneſs of ſins, The reſurrection of the body, And the life everlaſting. Amen.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy belief?

Anſwer.

Firſt, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods commandments. Tell me how many there be.

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of

of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word; and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lords Prayer.

Anſwer.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church.

Anſwer.

Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word *Sacrament*?

Anſwer.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual gra e.

Queſtion.

What is the outward viſible ſign or form in Baptiſm?

Anſwer.

Water: wherein the perſon is baptized, *In the Name of the Father, and of the Son, and of the holy Ghoſt.*

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin; and faith, wherby they ſted-

ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the Sacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſign of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part or thing ſignified?

Anſwer.

The Body and Bloud of Chriſt, which are verily and indeed taken and received by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our ſouls by the Body and Bloud of Chriſt, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them who come to the Lords Supper?

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church inſtruct and examine ſo many children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.*

¶ *And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

¶ *So ſoon as children are come to a competent age, and can ſay in their Mother tongue the Creed, the Lords Prayer, and the Ten Commandments; and alſo can anſwer to the other queſtions of this ſhort Catechiſm; they ſhall be brought to the Biſhop. And every one ſhall have a Godfather or a Godmother, as a witneſs of their Confirmation.*

¶ *And whenſoever the Biſhop ſhall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in writing, with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be confirmed. And if the Biſhop approve of them, he ſhall confirm them in manner following.*

The Order of Confirmation, or Laying on of Hands upon those that are baptized, and come to years of discretion.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which Order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ *Then shall the Bishop say,*

DO ye here in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,* I do.

The Bishop.

OUr help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water & the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEfend, O Lord, this thy child (or *this thy servant*) with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and

more, until he come unto thine everlaſting kingdom. Amen.

¶ *Then ſhall the Biſhop ſay,*

The Lord be with you.

Anſwer.

And with thy ſpirit.

¶ *And all (kneeling down) the Biſhop ſhall add,*

Let us pray.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants, upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one God, world without end. *Amen.*

OAlmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then the Biſhop ſhall bleſs them, ſaying thus,*

THe bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

¶ *And there ſhall none be admitted to the holy Communion, until ſuch time as he be Confirmed, or be ready and deſirous to be Confirmed.*

The Form of Solemnization of MATRIMONY.

FIrſt, the Banns of all that are to be married together, muſt be publiſhed in the Church three ſeveral Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate ſaying after the accuſtomed manner,

I publiſh the Banns of Marriage between *M.* of——and *N.* of——If any of you know cauſe or juſt impediment why theſe two perſons ſhould not be joyned together in holy Matrimony, ye are to declare it: This is the Firſt (*ſecond*, or *third*) time of aſking.

¶ *And if the perſons that are to be married, dwell in divers Pariſhes, the Banns muſt be aſked in both Pariſhes; and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banns being thrice aſked, from the Curate of the other Pariſh.*

¶ *At*

¶ *At the day & time appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church with their friends and neighbours: And there ſtanding together, the man on the right hand, and the woman on the left, the Prieſt ſhall ſay,*

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate inſtituted of God in the time of mans innocency, ſignifying unto us the myſtical union that is betwixt Chriſt and his Church; which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterpriſed, nor taken in hand unadviſedly, lightly, or wantonly, to ſatisfie mens carnal luſts and appetites, like brute beaſts, that have no underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God, duly conſidering the cauſes for which Matrimony was ordained.

Firſt, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name.

Secondly, it was ordained for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency, might marry, and keep themſelves undefiled members of Chriſts body.

Thirdly, it was ordained for the mutual ſociety, help, and comfort that the one ought to have of the other, both in proſperity, and adverſity: Into which holy eſtate theſe two perſons preſent come now to be joyned. Therefore if any man can ſhew any juſt cauſe why they may not lawfully be joyned together, let him now ſpeak, or elſe hereafter for ever hold his peace.

¶ *And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,*

I Require and charge you both (as ye will anſwer at the dreadful day of judgment, when the ſecrets of all hearts ſhall be diſcloſed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe then Gods Word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ *At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and ſufficient ſureties with him, to the parties, or elſe put in a caution (to the full value of ſuch charges as the perſons to be married do thereby ſuſtain) to prove his allegation: Then the ſolemnization muſt be deferred until ſuch time as the truth be tried.*

¶ *If no impediment be alledged, then ſhall the Curate ſay unto the man,*

WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of matrimony? Wilt thou love her, comfort her, honour, and keep her, in ſickneſs and in health? and forſaking all other, keep thee onely unto her, ſo long as ye both ſhall live?

¶ *The man ſhall Anſwer,*

I will.

¶ *Then ſhall the Prieſt ſay unto the woman,*

N. WIlt thou have this man to thy wedded huſband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him, in ſickneſs and in health, and forſaking all other, keep thee onely unto him, ſo long as ye both ſhall live?

¶ *The woman ſhall anſwer,*

I will.

¶ *Then ſhall the Miniſter ſay,*

Who giveth this woman to be married to this man?

¶ *Then ſhall they give their troth to each other in this manner.*

¶ *The Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man with his right hand to take the woman by her right hand, and to ſay after him as followeth.*

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then ſhall they looſe their hands, and the woman with her right hand taking the man by his right hand, ſhall likewiſe ſay after the Miniſter;*

I *N.* take thee *N.* to my wedded huſband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then ſhall they again looſe their hands, and the man ſtall give unto the woman a ring, laying the ſame upon the book, with the accuſtomed duty to the Prieſt and Clerk. And the Prieſt taking the ring, ſhall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Prieſt, ſhall ſay,*

WIth this ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the womans left hand, they ſhall both kneel down, and the Miniſter ſhall ſay,*

Let us pray.

O Eternal God, Creator, and preſerver of all mankind, giver of all ſpiritual grace, the author of everlaſting life; Send thy bleſſing upon theſe thy ſervants, this man and this woman, whom we bleſs in thy Name; that as Iſaac and Rebecca lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt joyn their right hands together, and ſay,*

Thoſe whom God hath joyned together, let no man put aſunder.

¶ *Then ſhall the Miniſter ſpeak unto the people.*

FOraſmuch as *N.* and *N.* have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the

Name

Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall add this Bleſſing.*

GOd the Father, God the Son, God the holy Ghoſt, bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ *Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing this Pſalm following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

Thy children like the olive-branches: round about thy table.

Lo, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long;

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

¶ *The Pſalm ended, and the man and the woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his face towards them, ſhall ſay,*

Lord, have mercy upon us.

Anſwer.

Chriſt, have mercy upon us.

Miniſter.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant and thy handmaid;

Answer.

Who put their truſt in thee.

Miniſter.

O Lord, ſend them help from thy holy place.

Answer.

And ever more defend them.

Miniſter.

Be unto them a tower of ſtrength.

Answer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy ſervants, and ſow the ſeed of eternal life in their hearts, that whatſoever in thy holy word they ſhall profitably learn, they may in deed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

¶ *This Prayer next following ſhall be omitted, where the woman is paſt child-bearing.*

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children Chriſtianly and vertuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by matrimony hadſt made one: O God, who haſt conſecrated the ſtate of matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants; that both this man may love his wife, according to thy word, (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable, faithful and obedient to her huſband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them to inherit thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Prieſt ſay,*

Almighty God, who at the beginning did create our firſt parents, Adam and Eve, and did ſanctifie and joyn them together in marriage; Pour upon you the riches of his grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love, unto your lives end. *Amen.*

¶ *After*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALl ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the Fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes.* 5. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Colos.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred. 1 S. *Pet.* 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes.* 5. 22.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord. *Colos.* 3. 18.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that

which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him Lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married perſons ſhould receive the holy Communion at the time of their Marriage, or at the firſt opportunity after their Marriage.*

The Order for the Viſitation of the SICK.

¶ *When any perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick perſons houſe, ſhall ſay,*

PEace be to this houſe, and to all that dwell in it.

¶ *When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us, good Lord.

¶ *Then the Miniſter ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant;

Anſwer.

Which putteth *his* truſt in thee.

Miniſter.

Send *him* help from thy holy place,

Anſwer.

And evermore mightily defend *him*.

Miniſter.

Let the enemy have no advantage of *him*;

Anſwer.

Nor the wicked approch to hurt *him*.

Miniſter.

Be unto *him*, O Lord, a ſtrong tower,

Anſwer.

From the face of *his* enemy.

Miniſter.

O Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Miniſter.

O Lord, look down from heaven, behold, viſit and relieve this thy ſervant. Look upon *him* with the eyes of thy mercy, give *him* comfort and ſure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

HEar us, Almighty and moſt merciful God and Saviour; extend

extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs. Sanctifie, we beſeech thee, this thy fatherly correction to *him*; that the ſenſe of *his* weakneſs may add ſtrength to *his* faith, and ſeriouſneſs to *his* repentance. That if it ſhall be thy good pleaſure to reſtore *him* to *his* former health, *he* may lead the reſidue of *his* life in thy fear, and to thy glory: or elſe give *him* grace ſo to take thy viſitation, that after this painful life ended, *he* may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter exhort the ſick perſon after this form, or other like.*

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore, whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

¶ *If the perſon viſited be very ſick, then the Curate may end his exhortation in this place, or elſe proceed.*

TAke therefore in good part the chaſtiſement of the Lord: for (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Theſe words, good *brother*, are written in holy Scripture for our comfort and inſtruction, that we ſhould patiently, and with thankſgiving bear our heavenly Fathers correction, whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf went not up to joy, but firſt he ſuffered pain; he entred not into his glory before he was crucified. So truly our way to eternal joy is

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to ſuffer here with Chriſt; and our door to enter into eternal life, is gladly to die with Chriſt; that we may riſe again from death, and dwell with him in everlaſting life. Now therefore taking your ſickneſs, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profeſſion which you made unto God in your Baptiſm. And foraſmuch as after this life there is an account to be given unto the righteous Judge, by whom all muſt be judged without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toward God and man; ſo that accuſing and condemning your ſelf for your own faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake, and not be accuſed and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may know whether you do believe as a Chriſtian man ſhould, or no.

¶ *Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus,*

DOſt thou believe in God the Father Almighty, maker of heaven and earth?

And in Jeſus Chriſt his onely begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of ſaints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ *The ſick perſon ſhall anſwer,* All this I ſtedfaſtly believe.

¶ *Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all perſons that have offended him, and if he hath offended any other, to aſk them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his goods, let him then be admoniſhed to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his executors. But men ſhould often be put in remembrance to take order for the ſetling of their temporal eſtates whilſt they are in health.*

¶ *Theſe words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.*

¶ *The Miniſter ſhould not omit earneſtly to move ſuch ſick perſons as are of ability, to be liberal to the poor.*

¶ *Here ſhall the ſick perſon be moved to make a ſpecial Confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which Confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.*

OUr Lord Jeſus Chriſt, who hath left power to his Church, to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ *And*

¶ *And then the Prieſt ſhall ſay the Collect following.*

Let us pray.

O Moſt merciful God, who according to the multitude of thy mercies, doſt ſo put away the ſins of thoſe who truly repent, that thou remembreſt them no more; Open thine eye of mercy upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſs. Renew in *him* (moſt loving Father) whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſs; preſerve and continue this ſick member in the unity of the Church; conſider *his* contrition, accept *his* tears, aſſwage *his* pain, as ſhall ſeem to thee moſt expedient for *him*. And forasmuch as *he* putteth *his* full truſt onely in thy mercy, impute not unto *him his* former ſins; but ſtrengthen *him* with thy bleſſed Spirit; and when thou art pleaſed to take *him* hence, take *him* unto thy favour, through the merits of thy moſt dearly beloved Son, Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the Miniſter ſay this Pſalm,*

In te, Domine, ſperavi. *Pſal.* 71.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence, and my caſtle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb; my praiſe ſhall alway be of thee.

I am become as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take their counſel together, ſaying: God hath forſaken him; perſecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haſte thee to help me.

Let them be confounded and periſh that are againſt my ſoul: let them be covered with ſhame and diſhonour that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs onely.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power

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to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy croſs and precious bloud haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ *Then ſhall the Miniſter ſay,*

THe Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but onely the Name of our Lord Jeſus Chriſt. Amen.

¶ *And after that ſhall ſay,*

UNto Gods gracious mercy and protection we commit thee. The Lord bleſs thee, and keep thee. The Lord make his face to ſhine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A prayer for a ſick child.

O Almighty God and merciful Father, to whom alone belong the iſſues of life and death; Look down from heaven, we humbly beſeech thee, with the eyes of mercy, upon this child now lying upon the bed of ſickneſs: Viſit *him*, O Lord, with thy ſalvation; deliver *him* in thy good appointed time from *his* bodily pain, and ſave *his* ſoul for thy mercies ſake. That if it ſhall be thy pleaſure to prolong *his* days here on earth, *he* may live to thee, and be an inſtrument of thy glory, by ſerving thee faithfully, and doing good in *his* generation; or elſe receive *him* into thoſe heavenly habitations, where the ſouls of them that ſleep in the Lord Jeſus, enjoy perpetual reſt and felicity. Grant this, O Lord, for thy mercies ſake, in the ſame thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

A prayer for a ſick perſon, when there appeareth ſmall hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for ſuccour in behalf of this thy ſervant, here lying under thy hand in great weakneſs of body. Look graciouſly upon *him*, O Lord; and the more the outward man decayeth, ſtrengthen *him*, we beſeech thee, ſo much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life paſt, and ſtedfaſt faith in thy Son Jeſus, that *his* ſins may be done away by thy mercy, and *his* pardon ſealed in heaven, before *he* go hence, and be no more ſeen. We know, O Lord, that there is no word impoſſible with thee; and that if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer continuance amongſt us. Yet, foraſmuch as in all

all appearance the time of *his* diſſolution draweth near, ſo fit and prepare *him*, we beſeech thee, againſt the hour of death, that after *his* departure hence in peace and in thy favour, *his* ſoul may be received into thine everlaſting kingdom, through the merits and meditation of Jeſus Chriſt thine onely Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory prayer for a ſick perſon at the point of departure.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear *brother*, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, we pray thee, in the bloud of that immaculate Lamb that was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days that we may ſeriouſly apply our hearts to that holy and heavenly wiſdom, whileſt we live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine onely Son our Lord. *Amen.*

A prayer for perſons troubled in mind or in conſcience.

O Bleſſed Lord, the Father of mercies, and the God of all comforts, we beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt *him*, and makeſt *him* to poſſeſs *his* former iniquities; thy wrath lieth hard upon *him*, and *his* ſoul is full of trouble: But, O merciful God, who haſt written thy holy word for our learning, that we through patience and comfort of thy holy ſcriptures might have hope, give *him* a right underſtanding of *himſelf*, and of thy threats and promiſes, that *he* may neither caſt away *his* confidence in thee, nor place it any where but in thee. Give *him* ſtrength againſt all *his* temptations, and heal all *his* diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make *him* to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

The Communion of the Sick.

FOraſmuch as all mortal men be ſubject to many ſudden perils, diſeaſes, & ſickneſſes; and ever uncertain what time they ſhall depart out of this life; therefore to the intent they may be always in a readineſs to die, whenſoever it ſhall pleaſe Almighty God to call them;

them, the Curates ſhall diligently from time to time (but eſpecially in the time of peſtilence, or other infectious ſickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the body & blood of our Saviour Chriſt, when it ſhall be publickly adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to Communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick mans houſe, with all things neceſſary ſo prepared, that the Curate may reverently miniſter, he ſhall there celebrate the holy Communion, beginning with the Collect, Epiſtle, and Goſpel here following.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that *he* may take *his* ſickneſs patiently, and recover *his* bodily health (if it be by thy gracious will) and whenſoever *his* ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. 12. 5.

MY ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſtneth; and ſcourgeth every ſon whom he receiveth.

The Goſpel. S. John 5. 24.

VErily, verily I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

¶ *After which, the Prieſt ſhall proceed according to the form before preſcribed for the holy Communion, beginning at theſe words* [Ye that do truly, *&c.*]

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to communicate with the ſick, and laſt of all to the ſick Perſon.*

¶ *But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts body and bloud, the Curate ſhall inſtruct him, that if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Coriſt hath ſuffered death upon the croſs for him, and ſhed his bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.*

¶ *When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the form of the Viſitation at the Pſalm* [In thee, O Lord, have I put my truſt] *and go ſtraight to the Communion.*

¶ *In the time of the Plague, Sweat, or ſuch other like contagiom times of ſickneſs or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the infection, upon ſpecial requeſt of the diſeaſed, the Miniſter may onely communicate with him.*

The Order for the Burial of the Dead.

¶ *Here is to be noted, that the Office enſuing is not to be uſed for any that die unbaptized or excommunicate, or have laid violent hands upon themſelves.*

¶ *The Prieſt and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, ſhall ſay or ſing,*

I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die. S. *John* 11. 25, 26.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord. 2 *Tim.* 6. 7. *Job.* 1. 21.

¶ *After they are come into the Church, ſhall be read one or both of theſe Pſalms following.*

Dixi, Cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, & diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even conſumed by means of thy heavy hand.

When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

For I am a ſtranger with thee: and a ſojourner, as all my fathers were.

O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine, refugium. Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

Aſſoon

Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

So teach us to number our days: that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work: and their children thy glory.

And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall follow the Leſſon taken out of the fifteenth Chapter of the former Epiſtle of Saint Paul to the Corinthians.*

NOw is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſts, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power. For he muſt reign till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death: For he hath put all things under his feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead? and why ſtand we in jeopardy every hour? I proteſt by your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived; evil

evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God. I ſpeak this to your ſhame. But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickned, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain. But God giveth it a body as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead; It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory: It is ſown in weakneſs; it is raiſed in power: It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual; but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery. We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump; (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,*

MAn that is born of a woman, hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a flower; he fleeth as it were a ſha-

dow, and never continueth in one ſtay.

In the midſt of life we are in death: of whom may we ſeek for ſuccour, but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of our hearts; ſhut not thy merciful ears to our prayers; but ſpare us, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour for any pains of death to fall from thee.

¶ *Then while the earth ſhall be caſt upon the body by ſome ſtanding by, the Prieſt ſhall ſay,*

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take unto himſelf the ſoul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

¶ *Then ſhall be ſaid or ſung,*

I Heard a voice from heaven, ſaying unto me, Write; From henceforth bleſſed are the dead which die in the Lord: even ſo ſaith the Spirit; for they reſt from their labours. *Rev.* 14. 13.

¶ *Then the Prieſt ſhall ſay,*

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity; We give thee hearty thanks, for that it hath pleaſed thee to deliver this our *brother* out of the miſeries of this ſinful world; beſeeching thee that it may pleaſe thee of thy gracious goodneſs, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we, with all thoſe that are departed in the true faith of thy holy Name, may have our perfect conſummation and bliſs, both in body and ſoul, in thy eternal and everlaſting glory, through Jeſus Chriſt our Lord. *Amen*

The Collect.

OMerciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally; who alſo hath taught us (by his holy Apoſtle S. Paul) not to be ſory, as men with-

without hope, for them that ſleep in him; We meekly beſeech thee, O Father, to raiſe us from the death of ſin, unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him, as our hope is this our *brother* doth, and that at the general reſurrection in the laſt day we may be found acceptable in thy ſight, and receive that bleſſing, which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediatour and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

The Thankſgiving of Women after Child-birth, commonly called, *The Churching of Women.*

¶ *The woman at the uſual time after her delivery, ſhall come into the Church, decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,*

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ *Then ſhall the Prieſt ſay this Pſalm*)

Dilexi quoniam. Pſal. 116.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will pay my vows now in the preſence of all his people: in the courts of the Lords houſe, even in

the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or this Pſalm.*

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but loſt labour that ye haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even ſo are the young children.

Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then the Prieſt ſhall ſay,*

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread, And forgive us our treſpaſſes. As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

Miniſter.

O Lord, ſave this woman thy ſervant;

Anſwer.

Who putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower;

Anſwer.

From the face of her enemy.

Miniſter.

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

OAlmighty God, we give thee humble thanks for that thou haſt vouchſafed to deliver this woman thy ſervant from the great pain and peril of Child-birth; Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receive the holy Communion.*

A COM-

A COMMINATION,
OR
Denouncing of Gods anger and judgments againſt ſinners, with certain Prayers to be uſed on the firſt day of Lent, and at other times, as the Ordinary ſhall appoint.

¶ *After morning Prayer, the Litany ended, according to the accuſtomed manner, the Prieſt ſhall in the reading Pew or Pulpit, ſay,*

BRethren, in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

In ſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of ſcripture; and that ye ſhould anſwer to every ſentence, *Amen*: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image, to worſhip it. *Deut.* 27. 15.

¶ *And the people ſhall anſwer, and ſay,* *Amen.*

Miniſter.

Curſed is he that curſeth his father and mother. *v.* 16.

Anſwer.

Amen.

Miniſter.

Curſed is he that removeth his neighbours land-mark. *v.* 17.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blind to go out of his way. *v.* 18.

Anſwer.

Amen.

Miniſter.

Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs and widow. *v.* 19.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly. *v.* 24.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Anſwer.

Amen.

Minister.

Curſed is he that taketh reward to ſlay the innocent. *Deut.* 27. 25.

Anſwer.

Amen.

Minister.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Anſwer.

Amen.

Minister.

Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners. S. *Mat.* 25. 41. 1 *Cor.* 6. 9, 10.

Anſwer.

Amen.

Minister.

NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewen down and caſt into the fire. It is a fearful thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth. But who may abide the day of his coming? Who ſhall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſs of their heart, have heaped unto themſelves, which deſpiſed the goodneſs, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me (ſaith the Lord) but I will not hear; they ſhall ſeek me early, but they ſhall not find me; and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſel, and deſpiſed my correction. Then ſhall it be too late to knock when the door ſhall be ſhut, and too late to cry for mercy when it is the time of juſtice. O terrible voice of moſt juſt judgment which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of ſalvation laſteth; for the night cometh, when none can work: but let us, while we have the light, believe

believe in the light, and walk as children of the light, that we be not caſt into utter darkneſs, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſs of God, who calleth us mercifully to amendment, and of his endleſs pity promiſeth us forgiveneſs of that which is paſt, if with a perfect and true heart we return unto him. For though our ſins be as red as ſcarlet, they ſhall be made white as ſnow: and though they be like purple, yet they ſhall be made white as wooll. Turn ye (ſaith the Lord) from all your wickedneſs, and your ſin ſhall not be your deſtruction. Caſt away from you all your ungodlineſs that ye have done, make you new hearts, and a new ſpirit: wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn ye then, and ye ſhall live. Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. For he was wounded for our offences, and ſmitten for our wickedneſs. Let us therefore return unto him, who is the merciful receiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithful repentance; if we will ſubmit our ſelves unto him, and from henceforth walk in his ways; if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ *Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm,* Miſerere mei. Deus.

Miſerere mei, Deus. Pſal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken, may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God:

and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

Deliver me from bloud-guiltineſs, O God, thou that art the God of my health; and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above,

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

OMoſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee onely it appertaineth to forgive ſins. Spare us therefore,

fore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, And let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *Then the Miniſter alone ſhall ſay,* The Lord bleſs us and keep us; the Lord lift up the light of his countenance upou us, and give us peace now and for evermore. *Amen.*

THE

THE

PSALTER or PSALMS OF DAVID,

After the Translation of the great BIBLE,

Pointed as they are to be Sung or Said in CHURCHES.

Morning Prayer. The first day. ℣ ℣ *Beatus vir, qui non abiit.* Psal. 1.

BLesſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. 2.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance: and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and break them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way: if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

Domine,

Domine, quid multiplicati? Psal. 3.

LOrd, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worſhip, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again: for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people: that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God: for thou ſmiteſt all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy bleſſing is upon thy people.

Cum invocarem. Pſal. 4.

HEar me when I call, O God of my righteouſneſs: thou haſt ſet me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour: and have ſuch pleaſure in vanity, and ſeek after leaſing?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and ſin not: commune with your own heart, and in your chamber, and be ſtill.

5 Offer the ſacrifice of righteouſneſs: and put your truſt in the Lord.

6 There be many that ſay: Who will ſhew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou haſt put gladneſs in my heart: ſince the time that their corn and wine and oyl increaſed.

9 I will lay me down in peace, and take my reſt: for it is thou, Lord, onely that makeſt me dwell in ſafety.

Verba mea auribus. Pſal. 5.

POnder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor both the bloud-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy: and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 For there is no faithfulneſs in his mouth: their inward parts are very wickedneſs.

10 Their throat is an open ſepulchre:

pulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlines; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer. *Domine ne.* Psal. 6.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

God

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord most High.

Domine, Dominus noster. Psal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet;

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Morning Prayer. } *Confitebor tibi.* Psal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Higheſt.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwellet in Sion; shew the people of his doings.

12 For

12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liſteſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

ut quid, Domine? Pſal. 10.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore deſieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: there ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murther the innnocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: when he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The Lord is King for ever and ever:

ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lo ds seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer. *Salvum me fac.* Psal. 12.

HElp me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

usque quo, Domine? Psal. 13.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he

nath dealt so lovingly with me: yea, I will praise the name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THE fool hath said in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed bloud.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer. *Domine, quis habitabit.* Psal. 15.

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

Conserva me, Domine. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair

fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holyOne to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer. *Diligam te, Domine.* Psal. 18.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed

me: and the overflowings of ungodlineſs made me afraid.

4 The pains of hell came about me: the ſnares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So ſhall he hear my voice out of his holy temple: and my complaint ſhall come before him, it ſhall enter even into his ears.

7 The earth trembled, and quaked: the very foundations alſo of the hills ſhook, and were removed, becauſe he was wroth.

8 There went a ſmoke out in his preſence: and a conſuming fire out of his mouth, ſo that coals were kindled at it.

9 He bowed the heavens alſo, and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed: hail-ſtones, and coals of fire.

13 The Lord alſo thundred out of heaven, and the Higheſt gave his thunder: hail-ſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them: he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.

27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.

30 The

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer. *Cæli enarrant.* Psal. 19.

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech, nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as

as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey, and the honey-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth

putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feel thy hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeed from among the children of men.

11 For they intended miſchief againſt thee: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Evening Prayer. *Deus, Deus meus.* Pſal. 22.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou didſt deliver them.

5 They called upon thee, and were holpen: they put their truſt in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou waſt my hope, when I hanged yet upon my mothers breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat Bulls of Baſan cloſe me in on every ſide.

13 They gape upon me with their mouths: as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the councel of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet, I may tell all my bones: they ſtand ſtaring, and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſte thee to help me.

20 Deliver my ſoul from the ſword:

my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer. *Domini est terra.* Psal. 24.

THe earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: & prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and

and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. 25.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are inlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloud-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer. *Dominus illuminatio.* Psal. 27.

THe Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly, and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſom defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Morning Prayer. *Exaltabo te, Domine.* Pſal. 30.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye

ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong.

7 Thou didſt turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my bloud: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſs into joy: thou haſt put off my ſackcloth, and girded me with gladneſs.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In te, Domine, ſperavi. Pſal. 31.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion, deliver me in thy righteouſneſs.

2 Bowe down thine ear to me: make haſte to deliver me.

3 And be thou my ſtrong rock, and houſe of defence: that thou mayeſt ſave me.

4 For thou art my ſtrong rock, and my caſtle: be thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net, that they have laid privily for me: for thou art my ſtrength.

6 Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of ſuperſtitious vanities: and my truſt hath been in the Lord.

8 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

9 Thou haſt not ſhut me up into the hand of the enemy: but haſt ſet my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is conſumed for very heavineſs; yea, my ſoul and my body.

11 For my life is waxen old with heavineſs: and my years with mourning.

12 My ſtrength faileth me, becauſe of mine iniquity: and my bones are conſumed.

13 I became a reproof among all mine enemies, but eſpecially among my neighbours: and they of mine acquaintance were afraid of me, and they that did ſee me without, conveyed themſelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veſſel.

15 For I have heard the blaſphemy of the multitude: and fear is on every ſide, while they conſpire together againſt me, and take their counſel to take away my life.

16 But my hope hath been in thee, O Lord: I have ſaid, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies:

mies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Evening Prayer. *Beati, quorum.* Psal. 32.

BLessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great waterflouds they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, & teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing

3 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

6 By the word of the Lord were the heavens made: and all the hoſts of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as it were upon an heap: and layeth up the deep, as in a treaſure-houſe.

8 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

9 For he ſpake, and it was done: he commanded, and it ſtood faſt.

10 The Lord bringeth the counſel of the heathen to nought: and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

11 The counſel of the Lord ſhall endure for ever: and the thoughts of his heart from generation to generation.

12 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath chōſen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

14 He faſhioneth all the hearts of them: and underſtandeth all their works.

15 There is no king that can be ſaved by the multitude of an hoſt: neither is any mighty man delivered by much ſtrength.

16 A horſe is counted but a vain thing to ſave a man: neither ſhall he deliver any man by his great ſtrength.

17 Behold, the eye of the Lord is upon them that fear him: & upon them that put their truſt in his mercy.

18 To deliver their ſoul from death: and to feed them in the time of dearth.

19 Our ſoul hath patiently tarried for the Lord: for he is our help, and our ſhield.

20 For our heart ſhall rejoyce in him: becauſe we have hoped in his holy Name.

21 Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his Saints: for they that fear him, lack nothing.

10 The

10 The lions do lack, and ſuffer hunger: but they who ſeek the Lord, ſhall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

14 Eſchew evil, and do good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: ſo that not one of them is broken.

21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous, ſhall be deſolate.

22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Morning Prayer. *Judica me, Domine.* Pſal. 35.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.

5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.

6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.

7 For they have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

9 And, my ſoul, be joyful in the Lord: it ſhall rejoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverеſt the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Nevertheleſs, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my

prayer

prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer. *Noli æmulari.* Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer. *Domine, ne in furore.* Psal. 38.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burthen, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I have rored for the very disquietness of my heart.

9 Lord, thou knowest all my desire:

fire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I truly, am ſet in the plague: and my heavineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſory for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, Cuſtodiam. Pſal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, & diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſider my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be mo then I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are mo in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor, and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer. *Beatus qui intelligit.* Psal. 41.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The

3 The Lord comfort him, when he lieth ſick upon his bed: make thou all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me: heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiveth falſhood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies whiſper together againſt me: even againſt me do they imagine this evil.

8 Let the ſentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend, whom I truſted: who did alſo eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt me: that mine enemy doth not triumph againſt me.

12 And when I am in my health, thou upholdeſt me: and ſhalt ſet me before thy face for ever.

13 Bleſſed be the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: when ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night: while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my ſelf: for I went with the multitude, and brought them forth into the houſe of God;

5 In the voice of praiſe and thankſgiving: among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul: and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet give him thanks for the help of his countenance.

8 My God, my ſoul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy waves and ſtorms are gone over me.

10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword: while mine enemies that trouble me caſt me in the teeth;

13 Namely, while they ſay daily unto me: Where is now thy God?

14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Pſal. 43.

GIve ſentence with me, O God, and defend my cauſe againſt

the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light, and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer. *Deus, auribus.* Psal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou letteſt us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If

21 If we have forgotten the Name of our God, and holden up our hands to any ſtrange God: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.

22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.

23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.

24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. 45

MY heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip, and renown.

5 Good luck have thou with thine honour: ride on becauſe of the word of truth, of meekneſs and righteouſneſs, and thy right hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows.

9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Queen in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, encline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of needle-work: the virgins that be her fellows, ſhall bear her company, and ſhall be brought unto thee.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 In ſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another: therefore ſhall the people give thanks unto thee, world without end.

Deus noſter refugium. Pſal. 46.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Evening Prayer. *Omnes gentes plaudite.* Pſal. 47.

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feet.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob, whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a ſhield.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well known in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed, and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs,

neſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towres thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about?

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him, when he dieth: neither ſhall his pomp follow him.

18 For while he lived, he counted himſelf an happy man: and ſo long as thou doſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Morning Prayer. *Deus deorum.* Pſal. 50.

THe Lord, even the moſt mighty God hath ſpoken,

and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou

thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

18 O be favourable and gracious unto Sion; build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Quid gloriaris? Pſal. 52.

WHy boaſteſt thou thy ſelf, thou tyrant: that thou canſt do miſchief;

2 Whereas the goodneſs of God: endureth yet daily?

3 Thy tongue imagineth wickedneſs: and with lies thou cutteſt like a ſharp raſour.

4 Thou haſt loved unrighteouſneſs more then goodneſs: and to talk of lies more than righteouſneſs.

5 Thou haſt loved to ſpeak all words, that may do hurt: O thou falſe tongue.

6 Therefore ſhall God deſtroy thee for ever: he ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this, and fear: and ſhall laugh him to ſcorn.

8 Lo, this is the man, that took not God for his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſs.

9 As for me, I am like a green olive-tree in the houſe of God: my truſt is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou haſt done: and I will hope in thy Name, for thy ſaints like it well.

Evening Prayer. *Dixit inſipiens.* Pſal. 53.

THe fooliſh body hath ſaid in his heart: There is no God.

2 Corrupt are they, and become

come abominable in their wickedneſs: there is none that doth good.

3 God looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without underſtanding, that work wickedneſs: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that beſieged thee; thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then ſhould Jacob rejoyce: and Iſrael ſhould be right glad.

Deus, in nomine. Pſal. 54.

SAve me, O God, for thy Names ſake: and avenge me in thy ſtrength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.

4 Behold, God is my helper: the Lord is with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. 55.

HEar my prayer, O God: & hide not thy ſelf from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, Oh that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs, and ſtriſe in the city.

10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.

11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have born it.

13 Neither was it mine adverſary, that did magnifie himſelf againſt me:

me; for then peradventure I would have hid my ſelf from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: and walked in the houſe of God as friends.

16 Let death come haſtily upon them, and let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

18 In the evening, and morning, and at noon-day will I pray, and that inſtantly: and he ſhall hear my voice.

19 It is he that hath delivered my ſoul in peace, from the battel that was againſt me: for there were many with me.

20 Yea, even God, that endureth for ever, ſhall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon ſuch as be at peace with him: and he brake his covenant.

22 The words of his mouth were ſofter then butter, having war in his heart: his words were ſmoother then oyl, and yet be they very ſwords.

23 O caſt thy burden upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever.

24 And as for them: thou, O God, ſhalt bring them into the pit of deſtruction.

25 The bloud-thirſty, and deceitful men ſhall not live out half their days: nevertheleſs, my truſt ſhall be in thee, O Lord.

Morning Prayer. } *Miſerere mei, Deus.* Pſal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to ſwallow me up: for they be many that fight againſt me, O thou moſt Higheſt.

3 Nevertheleſs, though I am ſometime afraid: yet put I my truſt in thee.

4 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

5 They daily miſtake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themſelves cloſe: and mark my ſteps, when they lay wait for my ſoul.

7 Shall they eſcape for their wickedneſs: thou, O God, in thy diſpleaſure ſhalt caſt them down.

8 Thou telleſt my flittings, put my tears into thy bottle: are not theſe things noted in thy book?

9 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere

Miserére mei, Deus. Psal. 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God, that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venemous as the poyson of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the bloud of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the the earth.

Evening Prayer. *Eripe me de inimicis.* Psal. 59.

DEliver me from mine enemies O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the bloud-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered

thered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O my God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my lawgiver,

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts:

acts: for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher then I: for thou haſt been my hope, and a ſtrong towre for me againſt the enemy.

4 I will dwell in thy tabernacle for ever: and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires: and haſt given an heritage unto thoſe that fear thy Name.

6 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

7 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

8 So will I always ſing praiſe unto thy Name: that I may daily perform my vows.

Morning Prayer. *Nonne Deo.* Pſal. 62.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you; yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſs, my ſoul, wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God;

12 And that thou Lord art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.

4 For thy loving kindneſs is better then the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even

as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the king ſhall rejoyce in God; all they alſo, that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They encourage themſelves in miſchief: and commune among themſelves, how they may lay ſnares, and ſay, that no man ſhall ſee them.

6 They imagine wickedneſs and practiſe it: that they keep ſecret among themſelves, every man in the deep of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea, their own tongues ſhall make them fall: inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Evening Prayer. ℣ *Te decet hymnus.* ℟ Pſal. 65.

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo, that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt

bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laideſt trouble upon our loyns.

11 Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

15 I called unto him with my mouth: and gave him praiſes with my tongue.

16 If I incline unto wickedneſs with mine heart: the Lord will not hear me.

17 But God hath heard me: and conſidered the voice of my prayer.

18 Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy ſaving health among all nations.

3 Let

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the world ſhall fear him.

Morning Prayer. *Exurgat Deus.* Pſal. 68.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoyce before God: let them alſo be merry and joyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnifie him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name, yea, and rejoyce before him.

5 He is a Father of the fatherleſs, and defendeth the cauſe of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſs,

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God

of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine own will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeen, O God, how thou goeſt: how thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels follow after: in the midſt are the damſels playing with the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their councel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men, and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and when he hath ſcattered the people that delight in war,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who ſitteth in the heavens over all, from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

34 Aſcribe ye the power to God over Iſrael: his worſhip and ſtrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

Evening Prayer. *Salvum me fac.* Pſal. 69.

SAve me, O God: for the waters are come in, even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the flouds run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 They that hate me without a cauſe, are more then the hairs of my head: they that are mine enemies, and would deſtroy me guiltleſs, are mighty.

5 I paid them the things that I never took: God, thou knoweſt my ſimpleneſs, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe that ſeek thee, be confounded through me, O Lord God of Iſrael.

7 And why? for thy ſake have I ſuffered reproof: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine houſe hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chaſtened my ſelf with faſting: and that was turned to my reproof.

11 I put on ſackcloth alſo: and they jeſted upon me.

12 They that ſit in the gate, ſpeak againſt me: and the drunkards make ſongs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy ſalvation.

15 Take me out of the mire, that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-floud drown me, neither let the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withall: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded, that they ſee not: and ever bowe thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor, and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better then a bullock that hath horns and hoofs.

33 The humble ſhall conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and

build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his name, shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

Morning Prayer. *In te, Domine, speravi.* Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very

very high: and great things are they that thou haſt done; O God, who is like unto thee?

18 O what great troubles and adverſities haſt thou ſhewed me! and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

19 Thou haſt brought me to great honour: and comforted me on every ſide.

20 Therefore will I praiſe thee and thy faithfulneſs, O God, playing upon an inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

21 My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

22 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded & brought unto ſhame, that ſeek to do me evil.

Deus, judicium. Pſal. 72.

GIve the king thy judgments, O God: and thy righteouſneſs unto the kings ſon.

2 Then ſhall he judge the people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong-doer.

5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.

6 He ſhall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the floud unto the worlds end.

9 They that dwell in the wilderneſs, ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis, and of the iſles, ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their bloud be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which onely doeth wondrous things.

19 And bleſſed be the name of his

Majesty for ever: and all the earth shall be filled with his Majesty. Amen. Amen.

Evening Prayer. *Quam bonus Israel.* Psal. 73.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

ut quid Deus ? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

Morning Prayer. *Confitebimur tibi.* Psal. 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God, as our God?

14 Thou art the God that doeth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings ſhone upon the ground, the earth was moved, and ſhook withall.

19 Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

20 Thou leddeſt the people like ſheep: by the hand of Moſes and Aaron.

Evening Prayer. *Attendite, populo.* Pſal. 78.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard ſentences of old;

3 Which we have heard and known: and ſuch as our fathers have told us;

4 That we ſhould not hide them from the children of the generations to come: but to ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Iſrael a law: which he commanded our forefathers to teach their children;

6 That their poſterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might ſhew their children the ſame;

8 That they may put their truſt in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithleſs and ſtubborn generation: a generation that ſet not their heart aright, and whoſe ſpirit cleaveth not ſtedfaſtly unto God;

10 Like as the children of Ephraim: who being harneſſed, and carrying bows, turned themſelves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had ſhewed for them.

13 Marvellous things did he in the ſight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the ſea, and let them

them go through: he made the waters to ſtand on a heap.

15 In the day-time alſo he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.

18 Yet for all this they ſinned more againſt him: and provoked the moſt Higheſt in the wilderneſs.

19 They tempted God in their hearts: and required meat for their luſt.

20 They ſpake againſt God alſo, ſaying: Shall God prepare a table in the wilderneſs?

21 He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withall: but can he give bread alſo, or provide fleſh for his people?

22 When the Lord heard this, he was wroth: ſo the fire was kindled in Jacob, and there came up heavy diſpleaſure againſt Iſrael;

23 Becauſe they believed not in God: and put not their truſt in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down manna alſo upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he ſent them meat enough.

27 He cauſed the eaſt-wind to blow under heaven: and through his power he brought in the ſouth-weſt-wind.

28 He rained fleſh upon them as thick as duſt: and feathered fowls like as the ſand of the ſea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own deſire: they were not diſappointed of their luſt.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and ſlew the wealthieſt of them: yea, and ſmote down the choſen men that were in Iſrael.

32 But for all this they ſinned yet more: and believed not his wondrous works.

33 Therefore their days did he conſume in vanity: and their years in trouble.

34 When he ſlew them, they ſought him: and turned them early and enquired after God.

35 And they remembred that God was their ſtrength: and that the high God was their Redeemer.

36 Nevertheleſs, they did but flatter him with their mouth: and diſſembled with him in their tongue.

37 For their heart was not whole with him: neither continued they ſtedfaſt in his covenant.

38 But he was ſo merciful, that he forgave their miſdeeds: and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and would not ſuffer his whole diſpleaſure to ariſe.

40 For he conſidered that they were but fleſh: and that they were even a wind that paſſeth away, and cometh not again.

41 Many

41 Many a time did they provoke him in the wilderneſs: and grieved him in the deſert.

42 They turned back and tempted God: and moved the holy One in Iſrael.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: ſo that they might not drink of the rivers.

46 He ſent lice among them, and devoured them up: and frogs to deſtroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the graſhopper.

48 He deſtroyed their vines with hail-ſtones: and their mulberry-trees with the froſt.

49 He ſmote their cattel alſo with hail-ſtones: and their flocks with hot thunder-bolts.

50 He caſt upon them the furiouſneſs of his wrath, anger, diſpleaſure, and trouble: and ſent evil angels among them,

51 He made away to his indignation, and ſpared not their ſoul from death: but gave their life over to the peſtilence.

52 And ſmote all the firſt-born in Egypt: the moſt principal and mightieſt in the dwellings of Ham.

53 But as for his own people, he led them forth like ſheep: and carried them in the wilderneſs like a flock.

54 He brought them out ſafely, that they ſhould not fear: and overwhelmed their enemies with the ſea,

55 And brought them within the borders of his ſanctuary: even to his mountain which he purchaſed with his right hand.

56 He caſt out the heathen alſo before them: cauſed their land to be divided among them for an heritage, and made the tribes of Iſrael to dwell in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his teſtimonies;

58 But turned their backs, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to diſpleaſure with their images.

60 When God heard this, he was wroth: and took ſore diſpleaſure at Iſrael;

61 So that he forſook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

64 The fire conſumed their young men: and their maidens were not given to marriage.

65 Their prieſts were ſlain with the ſword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of ſleep: and like a giant refreſhed with wine.

67 He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer. *Deus, venerunt.* Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward them thou, O Lord, seven-fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou

6 Thou haſt made us a very ſtriſe unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She ſtretched out her branches unto the ſea: and her boughs unto the river.

12 Why haſt thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beaſts of the field devour it.

14 Turn thee again, thou God of hoſts, look down from heaven: behold, and viſit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeſt ſo ſtrong for thy ſelf.

16 It is burnt with fire and cut down: and they ſhall periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the ſon of man, whom thou madeſt ſo ſtrong for thine own ſelf.

18 And ſo will not we go back from thee: O let us live, and we ſhall call upon thy Name.

19 Turn us again, O Lord God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

Exultate Deo. Pſal. 81.

SIng we merrily unto God our ſtrength: make a cheerful noiſe unto the God of Jacob.

2 Take the pſalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our ſolemn feaſt-day.

4 For this was made a ſtatute for Iſrael: and a law of the God of Jacob.

5 This he ordained in Joſeph for a teſtimony: when he came out of the land of Egypt, and had heard a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledſt upon me in troubles, and I delivered thee: and heard thee what time as the ſtorm fell upon thee.

8 I proved thee alſo: at the waters of ſtrife.

9 Hear, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken unto me,

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not hear my voice: and Iſrael would not obey me.

13 So I gave them up unto their own hearts luſts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Iſrael had walked in my way ways,

15 I ſhould ſoon have put down their enemies: and turned my hand againſt their adverſaries.

16 The haters of the Lord ſhould have been found liars: but their time ſhould have endured for ever.

17 He ſhould have fed them alſo with the fineſt wheat-flour: and with honey out of the ſtony rock ſhould I have ſatisfied thee.

Evening Prayer. *Deus ſtetit.* Pſal. 82.

GOd ſtandeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the perſons of the ungodly?

3 Defend the poor and fatherleſs: ſee that ſuch as are in need and neceſſity have right.

4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.

5 They will not be learned nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are Gods: and ye are all the children of the moſt Higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus, quis ſimilis? Pſal. 83.

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.

4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they have caſt their heads together with one conſent: and are confederate againſt thee;

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites and Hagarens;

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin at the brook of Kiſon;

10 Who periſhed at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who ſay, Let us take to our ſelves: the houſes of God in poſſeſſion.

13 O my God, make them like unto a wheel: and as the ſtubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

15 Perſecute them even ſo with thy tempeſt: and make them afraid with thy ſtorm.

16 Make their faces aſhamed, O Lord: that they may ſeek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou whoſe name is Jehovah: art onely the

the most Higheſt over all the earth.

Quam dilecta! Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſts!

2 My ſoul hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh rejoyce in the living God.

3 Yea, the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young: even thy altars, O Lord of hoſts, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

6 Who going through the vale of miſery, uſe it for a well: and the pools are filled with water.

7 They will go from ſtrength to ſtrength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hoſts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thouſand.

11 I had rather be a door-keeper in the houſe of my God: then to dwell in the tents of ungodlineſs.

12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.

13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. 85.

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

2 Thou haſt forgiven the offence of thy people: & covered all their ſins.

3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.

5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy ſalvation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, & to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Morning Prayer. *Inclina, Domine.* Pſal. 86.

BOwe down thine ear, O Lord, and hear me: for I am poor and in miſery.

2 Pre-

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord, my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me; and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance,

brance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrours have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer. *Misericordias Domini* Psal. 89.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the councel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north & the

south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousnes and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousnes shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindnes thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickednes shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the flouds.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheles, my loving kindnes will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, not alter the thing that is gone out of my lips: I have sworn once by my holines, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witnes in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproch to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge

edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O Remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore, Amen, and Amen.

Morning Prayer. *Domine, refugium.* Pſal. 90.

LOrd, thou haſt been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are three-ſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow; ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, ſo is thy diſpleaſure.

12 So teach us to number our days: that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt: and be gracious unto thy ſervants.

14 O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life.

15 Comfort us again, now after the time that thou haſt plagued us: and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work: and their children thy glory.

17 And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-wo

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love on me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Evening Prayer. *Dominus regnavit.* Pſal. 93.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The flouds are riſen, O Lord, the flouds have lift up their voice: the flouds lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Ariſe, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed is the man whom thou chaſteneſt, O Lord: and teacheſt him in thy law.

13 That thou mayeſt give him patience in time of adverſity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forſake his inheritance;

15 Until righteouſneſs turn again unto judgment: all ſuch as are true in heart ſhall follow it.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer. *Venite, exultemus.* Psal. 95.

O Come let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make

make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, becauſe of thy judgments, O Lord.

9 For thou, Lord art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, ſee that ye hate the thing which is evil: the Lord preſerveth the ſouls of his ſaints; he ſhall deliver them from the hand of the ungodly.

11 There is ſprung up a light for the righteous: and joyful gladneſs for ſuch as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holineſs.

Evening Prayer. *Cantate Domino.* Pſal. 98.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

5 Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

6 Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

7 With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

8 Let the ſea make a noiſe, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteouſneſs ſhall he judge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THE Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer. *Domine, exaudi.* Psal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic,

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer. *Benedic, anima mea.* Psal. 104.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou

6 Thou coveredſt it with the deep like as with a garment: the waters ſtand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs: neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers: which run among the hills.

11 All beaſts of the field drink thereof: and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation: and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattel: and green herb for the ſervice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chearful countenance, and bread to ſtrengthen mans heart.

16 The trees of the Lord alſo are full of ſap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their neſts: and the fir-trees are a dwelling for the ſtork.

18 The high hills are a refuge for the wild goats: and ſo are the ſtony rocks for the conies.

19 He appointed the moon for certain ſeaſons: and the ſun knoweth his going down.

20 Thou makeſt darkneſs that it may be night: wherein all the beaſts of the foreſt do move.

21 The lions roring after their prey: do ſeek their meat from God.

22 The ſun ariſeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wiſdom haſt thou made them all, the earth is full of thy riches.

25 So is the great and wide ſea alſo: wherein are things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips, and there is that Leviathan: whom thou haſt made to take his paſtime therein.

27 Theſe wait all upon thee: that thou mayeſt give them meat in due ſeaſon.

28 When thou giveſt it them, they gather it: and when thou openeſt thy hand, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious Majeſty of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer. *Confitemini Domino.* Pſal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord, and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them wrong: but reproved even kings for their ſakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe feet they hurt in the ſtocks: the iron entred into his ſoul;

19 Until the time came that his cauſe was known: the word of the Lord tried him.

20 The king ſent and delivered him: the prince of the people let him go free.

21 He made him lord alſo of his houſe: and ruler of all his ſubſtance;

22 That he might inform his princes after his will: and teach his ſenatours wiſdom.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he increaſed his people exceedingly: and made them ſtronger then their enemies;

25 Whoſe heart turned ſo, that they hated his people: and dealt untruly with his ſervants.

26 Then ſent he Moſes his ſervant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſs, and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillers innumerable: and did eat up all the graſs in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt-born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a covering: and fire to give light in the night-ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſs;

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion;

44 That they might keep his ſtatutes: and obſerve his laws.

Evening Prayer. *Confitemini Domino.* Pſal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

3 Bleſſed are they that alway keep judgment: and do righteouſneſs.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O viſit me with thy ſalvation.

5 That I may ſee the felicity of thy choſen: and rejoyce in the gladneſs of thy people, and give thanks with thine inheritance.

6 We have ſinned with our fathers: we have done amiſs, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodneſs in remembrance: but were diſobedient at the ſea, even at the Red ſea.

8 Nevertheleſs he helped them for his Names ſake: that he might make his power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the deep, as through a wilderneſs.

10 And he ſaved them from the adverſaries hand: and delivered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and ſang praiſe unto him.

13 But within a while they forgat his works: and would not abide his counſel.

14 But

14 But luſt came upon them in the wilderneſs, and they tempted God in the deſert.

15 And he gave them their deſire: and ſent leanneſs withall into their ſoul.

16 They angred Moſes alſo in the tents: and Aaron the ſaint of the Lord.

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done ſo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red ſea.

23 So he ſaid, he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathful indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſs;

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joyned themſelves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſs: among all poſterities for evermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes;

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea they offered their ſons and their daughters unto devils,

37 And ſhed innocent bloud, even the bloud of their ſons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppreſſed them: and had them in ſubjection.

42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought

brought down in their wickedneſs.

43 Nevertheleſs when he ſaw their adverſity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies; yea, he made all thoſe that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

Morning Prayer. *Confitemini Domino.* Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs;

10 Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

20 He ſent his word and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

22 That

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters,

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

32 That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the flouds into a wilderneſs: and drieth up the waterſprings.

34 A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

35 Again, he maketh the wilderneſs a ſtanding water: and waterſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſow their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous will conſider this and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

43 Whoſo is wiſe will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Evening Prayer. *Paratum cor meum.* Pſal. 108.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have.

2 Awake, thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O

Lord God, according unto thy Name: for ſweet is thy mercy.

21 O deliver me, for I am helpleſs and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſs.

24 I became alſo a reproch unto them: they that looked upon me, ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know, how that this is thy hand: and that thou, Lord, haſt done it.

27 Though they curſe, yet bleſs thou: and let them be confounded that riſe up againſt me; but let thy ſervant rejoyce.

28 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Morning Prayer. *Dixit Dominus.* Pſal. 110.

THe Lord ſaid unto my Lord: Sit thou on my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler, even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware, and will not repent: Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen; he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: & are done in truth and equity.

9 He ſent redemption unto his people:

people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLesſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen: & his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer. *In exitu Israel.* Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer. *Dilexi, quoniam.* Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Be

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth for ever.

2 Let Iſrael now confeſs, that he is gracious: and that his mercy endureth for ever.

3 Let the houſe of Aaron now confeſs: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confeſs: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon mine enemes.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me, that I might fall: but the Lord was my help.

14 The Lord is my ſtrength & my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer. *Beati immaculati.* Psal. 119.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded; while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way; even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire; that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Ad-

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer. *Legem pone.*

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

OThink upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble; for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembred thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the un-

ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Evening Prayer. *Manus tuæ fecerunt me.*

THy hands have made me and fashioned me: O give me understanding that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a

good

good hope becauſe of thy word.

2 Mine eyes long ſore for thy word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perſecute me falſly, O be thou my help.

7 They had almoſt made an end of me upon earth: but I forſook not thy commandments.

8 O quicken me after thy loving kindneſs: and ſo ſhall I keep the teſtimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth alſo remaineth from one generation to another: thou haſt laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things ſerve thee.

4 If my delight had not been in thy law: I ſhould have periſhed in my trouble.

5 I will never forget thy commandments: for with them thou haſt quickned me.

6 I am thine, O ſave me: for I have ſought thy commandments.

7 The ungodly laid wait for me, to deſtroy me: but I will conſider thy teſtimonies.

8 I ſee that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer then mine enemies: for they are ever with me.

3 I have more underſtanding then my teachers: for thy teſtimonies are my ſtudy.

4 I am wiſer then the aged: becauſe I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not ſhrunk from thy judgments: for thou teacheſt me.

7 O how ſweet are thy words unto my throat: yea, ſweeter then honey unto my mouth.

8 Through thy commandments I get underſtanding: therefore I hate all evil ways.

Morning Prayer. *Lucerna pedibus meis.*

THy word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord; and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claim-

ed

ed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſours.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have deſtroyed thy law.

7 For I love thy commandments: above gold and precious ſtone.

8 Therefore hold I ſtrait all thy commandments: and all falſe ways I utterly abhor.

Mirabilia.

THy teſtimonies are wonderful: therefore doth my ſoul keep them.

2 When thy word goeth forth: it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men: and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant: and teach me thy ſtatutes.

8 Mine eyes guſh out with water: becauſe men keep not thy law.

Juſtus es, Domine.

RIghteous art thou, O Lord: and true is thy judgment.

2 The teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeal hath even conſumed me: becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt: and thy ſervant loveth it.

5 I am ſmall, and of no reputation: yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs: and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

Evening Prayer. *Clamavi in toto corde meo.*

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſours: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee: deliver me according to thy word.

3 My

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee: and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

Morning Prayer. *Ad Dominum.* Pſal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech: and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

4 Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. 122.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgment; even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

Ad

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped even as a bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hills ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſs.

4 Do well, O Lord: unto thoſe that are good and true of heart.

5 As for ſuch as turn back unto their own wickedneſs: the Lord ſhall lead them forth with the evil doers, but peace ſhall be upon Iſrael.

Evening Prayer. *In convertendo.* Pſal. 126.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the ſouth.

6 They that ſow in tears: ſhall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but loſt labour that ye haſte

haſte to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. 128.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. 129.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the ſheaves, his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. 131.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer. *Memento, Domine.* Psal. 132.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber:

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. 133.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

OPraise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth: and in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 He ſmote the firſt-born of Egypt: both of man and beaſt.

9 He hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh, and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings;

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his ſervants.

15 As for the images of the heathen, they are but ſilver and gold: the work of mens hands.

16 They have mouths, and ſpeak not: eyes have they, but they ſee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and ſo are all they that put their truſt in them.

19 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

20 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

21 Praiſed be the Lord out of Sion: who dwelleth at Jeruſalem.

Evening Prayer. *Confitemini.* Pſal. 136.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wiſdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The ſun to rule the day: for his mercy endureth for ever;

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 Who ſmote Egypt with their firſt-born: for his mercy endureth for ever;

11 And brought out Iſrael from among

among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the King of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they

have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer. *Domine, probasti.* Psal. 139.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: If I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are mo in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloudthirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea,

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening-sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer. *Voce mea ad Dominum.* Psal. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnesse sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soul out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning Prayer. *Benedictus Dominus.* Psal. 144.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortresse, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bowe thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo te, Deus. Pſal. 145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvellous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom; and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all ſuch as call upon him faithfully.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name, for ever and ever.

Lauda, anima mea. Pſal. 146.

PRaiſe the Lord, O my ſoul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he ſhall turn again to his earth: and then all his thoughts periſh.

4 Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

5 Who made heaven and earth, the ſea and all that therein is: who keepeth his promiſe for ever.

6 Who helpeth them to right that ſuffer wrong: who feedeth the hungry.

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer. *Laudate Dominum.* Pſal. 147.

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the outcaſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, and herb for the uſe of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 He ſendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He ſheweth his word unto Jacob: his ſtatutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heaven: praiſe him in the height.

2 Praiſe him, all ye angels of his: praiſe him, all his hoſt.

3 Praiſe him, ſun and moon: praiſe him, all ye ſtars and light.

4 Praiſe him, all ye heavens: and ye waters that are above the heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, ſnow and vapours: wind and ſtorm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beaſts and all cattel: worms and feathered fowls;

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his ſaints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of ſaints praiſe him.

2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with tabret and harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the ſaints be joyful with glory: let them rejoyce in their beds.

6 Let the praiſes of God be in their mouth: and a two-edged ſword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his ſaints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms

Forms of Prayer to be uſed at Sea.

¶ *The Morning and Evening Service to be uſed daily at Sea, ſhall be the ſame which is appointed in the book of Common Prayer.*

¶ *Theſe two following Prayers are to be alſo uſed in His Majeſties Navy every day.*

O Eternal Lord God, who alone ſpreadeſt out the heavens, and ruleſt the raging of the ſea; who haſt compaſſed the waters with bounds until day and night come to an end; Be pleaſed to receive into thy Almighty & moſt gracious protection the perſons of us thy ſervants, and the Fleet in which we ſerve. Preſerve us from the dangers of the ſea, and from the violence of the enemy, that we may be a ſafe-guard unto our moſt gracious Sovereign Lord King *Charles* and his kingdoms, and a ſecurity for ſuch as paſs on the ſeas upon their lawful occaſions; that the inhabitants of our Iſland may in peace and quietneſs ſerve thee our God, and that we may return in ſafety to enjoy the bleſſings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praiſe and glorifie thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Prayers to be uſed in Storms at Sea.

O Moſt powerful and glorious Lord God, at whoſe command the winds blow, and lift up the waves of the ſea, and who ſtilleſt the rage thereof; We thy creatures, but miſerable ſinners, do in this our great diſtreſs cry unto thee for help: Save, Lord, or elſe we periſh. We confeſs, when we have been ſafe, and ſeen all things quiet about us, we have forgot thee our God, and refuſed to hearken to the ſtill voice of thy word, and to obey thy commandments: But now we ſee how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majeſty, acknowledging thy power, and imploring thy goodneſs. Help, Lord, and ſave us for thy mercies ſake in Jeſus Chriſt thy Son our Lord. *Amen.*

Or

Or this,

O Most glorious and gracious Lord God, who dwelleſt in heaven, but beholdeſt all things below; Look down, we beſeech thee, and hear us, calling out of the depth of miſery, and out of the jaws of this death, which is ready now to ſwallow us up: Save, Lord, or elſe we periſh. The living, the living ſhall praiſe thee. O ſend thy word of command to rebuke the raging winds, and the roring ſea, that we being delivered from this diſtreſs, may live to ſerve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and ſave us, for the infinite merits of our bleſſed Saviour thy Son, our Lord Jeſus Chriſt. *Amen.*

The Prayer to be ſaid before a Fight at Sea againſt any Enemy.

O Most powerful and glorious Lord God, the Lord of hoſts, that ruleſt and commandeſt all things; Thou ſitteſt in the throne judging right; and therefore we make our addreſs to thy divine Majeſty in this our neceſſity, that thou wouldſt take the cauſe into thine own hand, and judge between us and our enemies. Stir up thy ſtrength, O Lord, and come and help us; for thou giveſt not alway the battel to the ſtrong, but canſt ſave by many or by few. O let not our ſins now cry againſt us for vengeance, but hear us thy poor ſervants, begging mercy, and imploring thy help, and that thou wouldſt be a defence unto us againſt the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. *Amen.*

Short Prayers for ſingle perſons, that cannot meet to joyn in Prayer with others, by reaſon of the Fight or Storm.

General Prayers.

LOrd, be merciful to us ſinners, and ſave us for thy mercies ſake.

Thou art the great God, that haſt made and ruleſt all things: O deliver us for thy Names ſake.

Thou art the great God to be feared above all: O ſave us, that we may praiſe thee.

Special Prayers with reſpect to the Enemy.

THou, O Lord, art juſt and powerful; O defend our cauſe againſt the face of the enemy.

O God, thou art a ſtrong towre of defence to all that flee unto thee: O ſave us from the violence of the enemy.

O Lord of hoſts, fight for us, that we may glorifie thee.

O Suffer us not to ſink under the weight of our ſins, or the violence of the enemy.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

Short Prayers in reſpect of a Storm.

THou, O Lord, that ſtilleſt the raging of the ſea, hear, hear us, and ſave us, that we periſh not.

O bleſſed Saviour, that didſt ſave thy diſciples ready to periſh in a ſtorm, hear us, and ſave us, we beſeech thee.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.

O Chriſt, hear us.

God the Father, God the Son, God the holy Ghoſt, have mercy upon us, ſave us now and evermore. Amen.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power and the glory, For ever and ever. Amen.

¶ *When there ſhall be imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth,*

The Confeſſion.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men; We acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſory for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy name, through Jeſus Chriſt our Lord. Amen.

¶ *Then ſhall the Prieſt, if there be any in the ſhip, pronounce this Abſolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſgiving after a Storm.

Jubilate Deo. Pſal. 66.

OBe joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land; ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and

and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laideſt trouble upon our loyns.

Thou ſufferedſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with my heart; the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Confitemini Domino. Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

He alſo brought down their heart through heavineſs: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

For

For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.

Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.

Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.

He ſent his word and healed them: and they were ſaved from their deſtruction.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs!

They that go down to the ſea in ſhips: and occupy their buſineſs in great waters;

Theſe men ſee the works of the Lord: and his wonders in the deep.

For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſs.

For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

That they would exalt him alſo in the congregation of the people: and praiſe him in the ſeat of the elders!

Who turneth the flouds into a wilderneſs: and drieth up the water-ſprings.

A fruitful land maketh he barren: for the wickedneſs of them that dwell therein.

Again, he maketh the wilderneſs a ſtanding water: and water-ſprings of a dry ground.

And there he ſetteth the hungry: that they may build them a city to dwell in;

That they may ſow their land and plant vineyards: to yield them fruits of increaſe.

He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

And again, when they are miniſhed and brought low: through oppreſſion, through any plague or trouble;

Though he ſuffer them to be evil-entreated, through tyrants: and let them wander out of the way in the wilderneſs;

Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedneſs ſhall be ſtopped.

Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Collects of Thanksgiving.

O Moſt bleſſed & glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which we now, being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath beeen extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us, how both winds and ſeas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not onely by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

A Hymn of Praiſe and Thanksgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſeā had well nigh covered us: the proud waters had well nigh gone over our ſoul;

The

The ſea rored: and the ſtormy wind lifted up the waves thereof;

We were carried up as it were, to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God who only doeth wondrous things;

And bleſſed be the name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Pſalm, or Hymn of praiſe and thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.

But praiſed be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty ſalvation for us.

We gat not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the

the Lord: who hath made heaven and earth.

Bleſſed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ After this Hymn may be ſung the *Te Deum.*

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the onely giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs; ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *THe Office in the Common Prayer-book may be uſed; onely inſtead of theſe words* (We therefore commit his body to the ground, Earth to Earth, &c.) *ſay*,

We therefore commit his body to the Deep, to be turned into corruption, looking for the reſurrection of the body (when the ſea ſhall give up her dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

THE

A Form of Prayer with Thankſgiving, to be uſed yearly upon the Fifth day of *November*; For the happy Deliverance of the King, and the Three Eſtates of the Realm, from the moſt Traiterous and Bloudy intended Maſſacre by Gunpowder.

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; Except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Sunday, onely the Collect proper for that Sunday, ſhall be added to this Office in its place.*

¶ *Morning Prayer ſhall begin with one of theſe ſentences.*

TUrn thy face away from our ſins, O Lord; and blot out all our offences. *Pſal.* 51. 9.

Correct us, O Lord, but with judgment, not in thine anger; leſt thou bring us to nothing. *Jer.* 10. 24.

I will go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee; and am no more worthy to be called thy ſon. S. *Luke* 20. 18, 19.

¶ *Proper Pſalms.* Xxxv. Lxiv. Cxxiv. Cxxix.

¶ *Proper Leſſons.* { *The firſt,* 2 *Sam.* 22. *The ſecond, Acts* 23.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King;

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place.

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him.

People. Let not the wicked approch to hurt him.

¶ *Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two be uſed.*

ALmighty God, who haſt in all ages ſhewed thy power and

mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the wicked conſpiracies and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praiſe, for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then aſſembled in Parliament, by Popiſh treachery appointed as ſheep to the ſlaughter, in a moſt barbarous and ſavage manner, beyond the examples of former ages. From this unnatural conſpiracy, not our merit, but thy mercy; not our foreſight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be aſcribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

O Lord, who didſt this day diſcover the ſnares of death that were laid for us, and didſt wonderfully deliver us from the ſame; be thou ſtill our mighty Protector, and ſcatter our enemies that delight in bloud. Infatuate and defeat their counſels, abate their pride, aſſwage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgment and juſtice, to cut off all ſuch workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail againſt us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preſerved in thy true Religion, and by thy merciful goodneſs protected in the ſame, we may all duly ſerve thee, and give thee thanks in thy holy congregation, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, &c. *ſhall this be ſaid which followeth.*

ALmighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didſt prevent the malice and imaginations of our enemies, by diſcovering and confounding their horrible and wicked enterpriſe, plotted, and intended this day to be executed againſt the King, and the whole State of this Realm, for the ſubverſion of the Government, and Religion eſtabliſhed amongſt us; We moſt humbly praiſe and magnifie thy glorious Name for this thine infinite gracious goodneſs towards us. We confeſs, it was thy mercy, thy mercy alone, that we were not then conſumed. For our ſins cried to heaven againſt us; and our iniquities juſtly called for vengeance upon us. But thou haſt not dealt with us after our ſins, nor rewarded us after our iniquities; nor given us over, as we deſerved, to be a prey to our enemies; but didſt in mercy deliver us from their malice, and preſerve us from death and deſtruction.

Let

Let the conſideration of this thy goodneſs, O Lord, work in us true repentance, that iniquity may not be our ruine. And increaſe in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayeſt continue thy favour, with the light of thy Goſpel to us and our poſterity for evermore; and that for thy dear Sons ſake, Jeſus Chriſt our onely Mediatour and Advocate. *Amen.*

¶ *In the Communion-Service, inſtead of the Collect for the day, ſhall this which followeth be uſed.*

ETernal God, and our moſt mighty Protector, we thy unworthy ſervants do humbly preſent our ſelves before thy Majeſty, acknowledging thy power, wiſdom, and goodneſs in preſerving the King, and the three Eſtates of this Realm aſſembled in Parliament, from the deſtruction this day intended againſt them. Make us, we beſeech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all treaſons and conſpiracies: Preſerve them in thy faith, fear, and love; proſper his Reign with long happineſs here on earth; and crown him with everlaſting glory hereafter in the kingdom of heaven; through Jeſus Chriſt our onely Saviour and Redeemer. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. S. Matth. 27. 1.

WHen the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, What is that to us? ſee thou to that. And he caſt down the

pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of bloud. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called, The field of bloud, unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, ſhall be read one of the ſix Homilies againſt Rebellion.*

¶ *This ſentence is to be read at the Offertory.*

WHatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. S. *Mat.* 7. 12.

A Form of Common Prayer, to be uſed yearly upon the xxx^th day of *January*, being the day of the Martyrdom of King *CHARLES* the Firſt.

¶ *If this day ſhall happen to be Sunday, this Form of Service ſhall be uſed the next day following.*

¶ *The Service ſhall be the ſame with the uſual Office for Holidays in all things; except where it is hereafter otherwiſe appointed.*

The Order for Morning Prayer.

¶ *He that miniſtreth, ſhall begin with one of theſe ſentences.*

CORrect us, O Lord, but with judgment, not in thine anger: leſt thou bring us to nothing. *Jer.* 10. 24.

Rent your heart and not your garments, and turn to the Lord your God: for he is gracious and merciful; ſlow to anger, and of great kindneſs; and repenteth him of the evil. *Joel* 2. 13.

It is of the Lords mercies that we are not conſumed; becauſe his compaſſions fail not. *Lam.* 3. 22.

¶ *Inſtead of* Venite, exultemus, *ſhall this Pſalm following be uſed, one verſe by the Prieſt, and another by the Clerk and People.*

O Come, let us worſhip and fall down: and kneel before the Lord our Maker. *Pſal.* 95. 6.

Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us. Acts 3. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we ſhall not periſh. *Jonah* 3. 8, 9.

We acknowledge our faults: and our ſins are ever before us. Pſal. 51. 3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore ſhalt thou be feared. *Lam.* 3. 42. *Pſal.* 130. 4.

O ſhut not up our ſouls with ſinners: nor our life with the bloud-thirſty. Pſal. 26. 9.

Thou haſt promiſed, O Lord, that before we call, thou wilt anſwer: and whiles we are yet ſpeaking, thou wilt hear. *Iſa.* 65. 24.

And now in the anguiſh of our ſouls we cry unto thee: Hear, Lord, and have mercy. Baruch 3. 1.

O Lord, rebuke us not in thine indignation: neither chaſten us in thy diſpleaſure. *Pſal.* 6. 1.

For thy Names ſake be merciful to our ſin: for it is great. Pſal. 25. 10.

Turn thy face from our ſins: and put out all our miſdeeds. *Pſal.* 51. 9.

Make us clean hearts, O God: and renew a right ſpirit within us. ver. 10.

Deliver us from bloud-guiltineſs, O God: thou that art the God of our ſalvation. *v.* 14.

O deliver us, and be merciful to our ſins: for thy Names ſake. Pſal. 79. 9.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem. *Pſal.* 51. 18.

So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation. Pſal. 79. 14.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms,* vii, ix, x, xi.

¶ *Proper Leſſons.* The firſt, 2 *Sam.* 1. The ſecond, S. *Mat.* 27.

¶ *Inſtead of the firſt Collect at Morning Prayer, this which followeth ſhall be uſed.*

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We thy unworthy ſervants, humbly confeſs, that the ſins of this Nation have been the cauſe which hath brought this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our poſterity. Be merciful, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever; but pardon us for thy mercies ſake, through the merits of thy Son our Lord Jeſus Chriſt. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, &c. *Theſe three Collects are to be uſed.*

O Lord, we beſeech thee, mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy, to thee onely it appertaineth to forgive ſins; Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth,

earth, and miſerable ſinners: but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. *Amen.*

¶ *Then ſhall the people ſay this that followeth, after the Miniſter.*

TUrn thou us, O good Lord, and ſo ſhall we be turned: Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, faſting, and praying: For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt, when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ *In the Communion-ſervice, immediately after the Commandments, ſhall this Collect be uſed.*

O Almighty Lord, and everlaſting God; Vouchſafe, we beſeech thee to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection both here and ever, we may be preſerved in body and ſoul; through our Lord and Saviour Jeſus Chriſt. *Amen.*

¶ *Then ſhall follow the Prayer for the King* (Almighty God, whoſe kingdom is everlaſting, *&c.*) *and after that, theſe two Collects inſtead of that for the day.*

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for that abundant grace beſtowed on our late martyred Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto bloud; and even then, according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake. *Amen.*

GRant, Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt. *Amen.*

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the king as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke

cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matth. 21. 33.

THere was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it. And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, mo then the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeiſe on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

¶ *After the Prayer* [For the whole ſtate of Chriſts Church, *&c.*] *this Collect ſhall be uſed.*

O Lord, our heavenly Father, who doſt not puniſh us as our ſins have deſerved, but haſt in the midſt of judgment remembred mercy; We acknowledge it thy ſpecial favour, that though for our many and great provocations thou didſt ſuffer thine Anointed to fall this day into the hands of violent and bloud-thirſty men, and barbarouſly to be murdered by them; yet thou didſt not leave us for ever as ſheep without a ſhepherd, but by thy gracious providence didſt miraculouſly preſerve the undoubted Heir of his Crown, our moſt gracious Sovereign King *Charles* the Second, from his bloudy enemies, hiding him under the ſhadow of thy wings, until their tyranny was overpaſt, and bringing him back in thy good appointed time to ſit in peace upon the throne of his Father, and to exerciſe that authority over us, which of thy ſpecial grace thou hadſt committed unto him. For theſe thy great and unſpeakable mercies, we render thee moſt humble thanks from the bottom of our hearts, beſeeching thee ſtill to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be ſhewing forth thy praiſe from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

The

The Order for Evening Prayer.

¶ *Proper Pſalms.* 38. 64. 143.

¶ *Proper Leſſons.* The firſt, *Jer.* 41. or *Dan.* 9. to *v.* 22. The ſecond, *Heb.* 11. *v.* 32. to *cap.* 12. *v.* 7.

¶ *Inſtead of the firſt Collect at Evening Prayer, uſe theſe two which follow.*

O Bleſſed Lord God, who by thy wiſdom not onely guideſt and ordereſt all things moſt ſuitably to thine own juſtice, but alſo performeſt thy pleaſure in ſuch a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy ſinful people fall down before thee, confeſſing that thy judgments were right, in permitting cruel men, ſons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the ſame upon our ſelves, by the great and long provocations of our ſins againſt thee; For which we do therefore here humble our ſelves before thee, imploring thy mercy for the pardon of them all; and that thou wouldeſt deliver this Nation from bloud-guiltineſs (that of this day eſpecially) and turn from us and our poſterity all thoſe judgments which we by our ſins have deſerved: Grant this for the all-ſufficient merits of thy Son our Saviour Jeſus Chriſt. *Amen.*

BLeſſed God, juſt and powerful, who didſt permit thy dear ſervant, our late dread Sovereign, to be this day given up to the violent outrages of wicked men, to be deſpiteſully uſed, and at laſt murthered by them; Though we cannot reflect upon ſo foul an act but with horrour and aſtoniſhment; yet do we moſt gratefully commemorate the glories of thy grace, which then ſhined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch a height of violence againſt him, as to kill his perſon, and take poſſeſſion of his throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

¶ *Immediately before the Prayer of* S. Chryſoſtom, *ſhall this Collect be uſed.*

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong

ſtrong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the ſacred perſon of thine Anointed, our late Sovereign, haſt taught us, that neither the greateſt of Kings, nor the beſt of men are more ſecure from violence, then from natural death; Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that (according to the example of this thy bleſſed Martyr) we may preſs forward towards the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification, and ſelf-denial, charity and conſtant perſeverance unto the end: And all this for thy Son our Lord Jeſus Chriſts ſake; To whom, with thee and the holy Ghoſt, be all honour, and glory, world without end. *Amen.*

A Form of Prayer with Thankſgiving to be uſed yearly upon the XXIX. day of *May*; being the day of His Majeſties Birth, and happy Return to his Kingdoms.

¶ *The ſervice ſhall be the ſame with the uſual Office for Holidays in all things; except where it is hereafter otherwiſe appointed.*

¶ *If this day ſhall happen to be Aſcenſion-day, Whitſunday, or Trinity-ſunday, onely the Collects of this Office are to be added to the ſeveral Services for thoſe Feſtivals in their proper places. If it ſhall happen to be any other Sunday, or to be Munday or Tueſday in Whitſun-week, the Collects ſhall be uſed as before, and alſo the proper Pſalms here appointed, inſtead of thoſe of ordinary courſe, and all the reſt of this Office omitted.*

¶ *Morning Prayer ſhall begin with this Sentence.*

I Exhort, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty: For this is good and acceptable in the ſight of God our Saviour. 1 *Tim.* 2. 1, 2, 3.

¶ *inſtead of* Venite, exultemus, *ſhall be ſung or ſaid this Hymn following; one verſe by the Prieſt, and another by the Clerk and people.*

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation. *Pſal.* 95. 1.

Let us come before his preſence with thankſgiving; and ſhew our ſelves glad in him with pſalms. ver. 2.

For the Lord is a great God: and a great King above all gods. *ver.* 3.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory. Pſal. 98. 2.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen. *ver.* 3.

He hath remembred his mercy and truth towards the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God. ver. 4.

For he hath found David his ſervant: with his holy oyl hath he anointed him. *Pſal.* 89. 21.

His hand hath held him faſt: and his arm hath ſtrengthened him. ver. 22.

The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him. *v.* 23.

He hath ſmitten down his foes before his face: and plagued them that hated him. ver. 24.

His

His truth alſo, and his mercy hath been with him: and in his Name is his horn exalted. *v.* 25.

He hath ſet his dominion alſo in the ſea: and his right hand in the flouds. v. 26.

Therefore all the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth. *Pſal.* 138. 4.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. v. 5.

My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever. *Pſal.* 145. 21.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.* 20. 21. 85. 118.

¶ *Proper Leſſons.* The firſt, 2 *Samuel.* 19. *v.* 9. The ſecond, *Rom.* 13.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King;

People. Who putteth his truſt in thee.

Prieſt. Send him help from thy holy place.

People. And evermore mightily defend him.

Prieſt. Let his enemies have no advantage againſt him.

People. Let not the wicked approach to hurt him.

¶ *Inſtead of the firſt Collect for Morning Prayer, theſe Two ſhall be uſed.*

O Lord God of our ſalvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence haſt delivered us out of our late miſerable confuſions, by reſtoring to us our dread Sovereign Lord thy ſervant King *Charles*; We are now here before thee with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs this day ſhewed unto us, and to offer up our ſacrifices of praiſe unto thy glorious Name; humbly beſeeching thee to accept this our unfeigned, though unworthy oblation of our ſelves; vowing all holy obedience in thought, word, and work, unto thy divine Majeſty; and promiſing in thee, and for thee, all loyal and dutiful allegiance to thine Anointed ſervant, and to his Heirs after him: whom we beſeech thee to bleſs with all increaſe of grace, honour and happineſs in this world, and to crown with immortality and glory in the world to come; for Jeſus Chriſt his ſake, our onely Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodneſs didſt this day firſt bring into the world, and didſt this day alſo bring back and reſtore to us, and to his own juſt and undoubted rights, our moſt gracious Sovereign Lord thy ſervant King

King *Charles*; Preſerve his life, and eſtabliſh his throne, we beſeech thee. Be unto him a helmet of ſalvation againſt the face of his enemies, and a ſtrong tower of defence in the time of trouble. Let his Reign be proſperous, and his days many. Let juſtice, truth, and holineſs; let peace and love, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee on earth, that he may hereafter everlaſtingly reign with thee in heaven, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the end of the Litany (which ſhall always this day be uſed) after the Collect,* We humbly beſeech thee, O Father, &c. *ſhall this be ſaid which followeth.*

O Lord God, moſt merciful Father, who of thine eſpecial grace and favour didſt this day bring home unto us thy ſervant King *Charles* our Sovereign, and place him in the throne of this Kingdom, thereby reſtoring to us the publick and free profeſſion of thy true Religion and Worſhip, to the great comfort and joy of our hearts; We thine unworthy ſervants, here aſſembled together to celebrate the memory of this thy mercy, moſt humbly beſeech thee to grant us grace, that we may always ſhew our ſelves truly and unfeignedly thankful unto thee for the ſame: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godlineſs, and honour, many, and many years; and that we dutifully obeying him, as faithful and loyal ſubjects, may long enjoy him with the continuance of thy great bleſſings, which by him thou haſt vouchſafed unto us, through Jeſus Chriſt our Lord. *Amen.*

¶ *Immediately before the Prayer of Saint* Chryſoſtom, *uſe the Collect of thanksgiving,* (For Peace and Deliverance from our enemies.)

O Almighty God, who art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs, that we were not delivered over as a prey unto them; beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

¶ *In the Communion-Service between the Commandments and the Epiſtle, ſhall theſe two Collects be uſed, inſtead of the Collect for the King, and that of the day.*

O Moſt gracious God, and merciful Father, who haſt by thy infinite power and goodneſs ſafely and quietly, after ſo many and great troubles and adverſities, ſetled thy ſervant our Sovereign Lord King *Charles* in the throne of his Fathers, (notwithſtanding all the power and malice of his enemies)

enemies) reſtoring unto us with him and by him, the free profeſſion of thy ſacred truth and Goſpel, together with our former peace and proſperity; We beſeech thee to grant him the defence of thy ſalvation, and to ſhew forth thy loving kindneſs, and mercy to him; and to ſtir up continually in our hearts, all faithful duty and loyalty towards him, with a religious obedience, and thankfulneſs unto thee for theſe and all other thy mercies, through Jeſus Chriſt our Lord. *Amen.*

GRant, we beſeech thee, Almighty God, that our Sovereign Lord the King whom thou didſt this day happily bring home, and reſtore to us, may be a mighty Protector of his people, a religious Defender of thy ſacred Faith, and of thy holy Church among us, a glorious Conquerour over all his enemies, a gracious Governour unto all his ſubjects, and a happy Father of many children to rule this Nation by ſucceſſion in all ages, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 S. Pet. 2. 11.

DEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. S. Mat. 22. 16.

AND they ſent out unto him their diſciples with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man; for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? ſhew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars; and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the Prayer* (For the whole ſtate of Chriſt Church, *&c.*) *this Collect following ſhall be uſed.*

O Lord our God, who upholdeſt and governeſt all things in heaven

heaven and earth; Receive our humble prayers with our thanksgivings for our Soveraign Lord *Charles*, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour; who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

FINIS.

CHARLES R.

1 FE 65

OUr Will and Pleaſure is, That theſe three Forms of Prayer and Service made for the Fifth of November, *the Thirtieth of* January, *and the Twenty ninth of* May, *be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of* England, *to be uſed yearly on the ſaid days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Colledges and Halls within both our Univerſities, and of our Colledges of* Eaton *and* Wincheſter, *and in all Pariſh-Churches and Chappels within our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at Our Court at *Whitehall* the ſecond day of *May*, in the Fourteenth year of Our Reign.

By His Majeſties Command.

Edward Nicholas.